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OF ONTARIO.

1898

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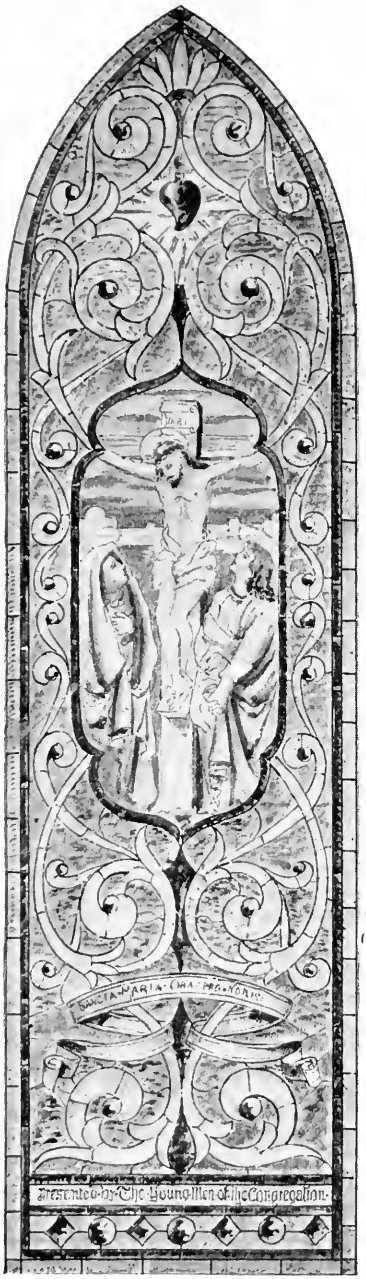

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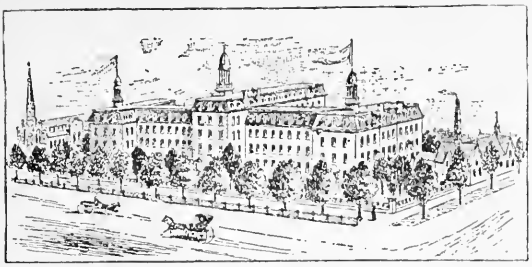

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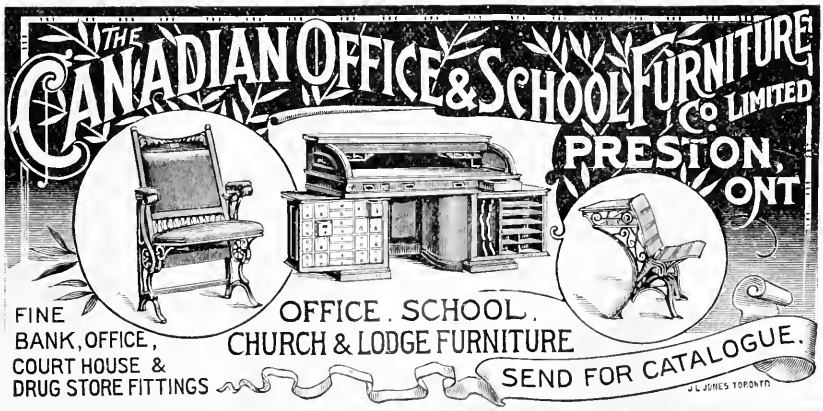

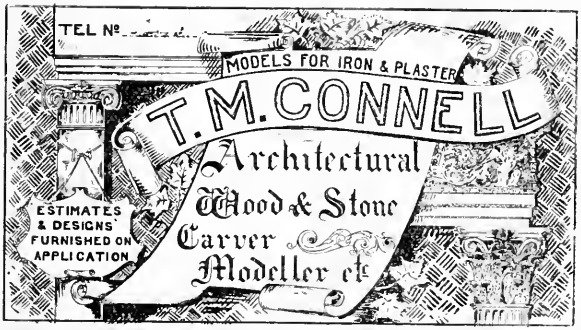

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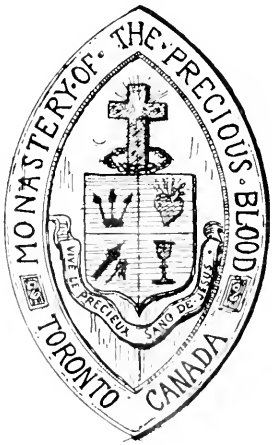

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PUBLISHED BY
THE SISTERS ADORERS OF THE PRECIOUS BLOOD.
TORONTO, 1898.

Introduction.

Not altogether without some little (pardonable, we hope) self-gratulation THE CATHOLIC ALMANAC for this, the fourth year of publication, is presented to the reader

The evidences of improvement in its pages will not, we are persuaded, be permitted to go unappreciated.

The new feature, presented in this issue of the ALMANAC, of an illustrated sketch of the work done by our different religious orders in Ontario in the cause of education, will be continued in future numbers.

Thanking friends and patrons for their kind help in the past, it only remains to be said in reference to the future that our desire is to improve and enlarge THE ALMANAC each year, and that to this our earnest efforts shall be directed.

Toronto, October 2nd, 1897.

Words of Encouragement.

THE CATHOLIC ALMANAC is a publication of varied interest and of valuable information, especially as regards matters, both civil and ecclesiastical, pertaining to our own province. . . . It ought to have a place in all Catholic homes.

† JOHN WALSH, Archbishop of Toronto.

I believe THE CATHOLIC ALMANAC will effect a great good.

† J. THOMAS DUHAMEL, Archbishop of Ottawa.

His Eminence Cardinal Gibbons "hopes that under the auspices of the Most Rev. Archbishop your commendable work will meet with every success."

THE CATHOLIC ALMANAC is deserving of commendation. You have my entire approbation. . . . It contains information that is very useful in reference to ecclesiastical and civil matters in this province. I recommend it to every Catholic in this diocese.

† R. A. O'CONNOR, Bishop of Peterborough.

I hope the good work you have in hand will meet with success.

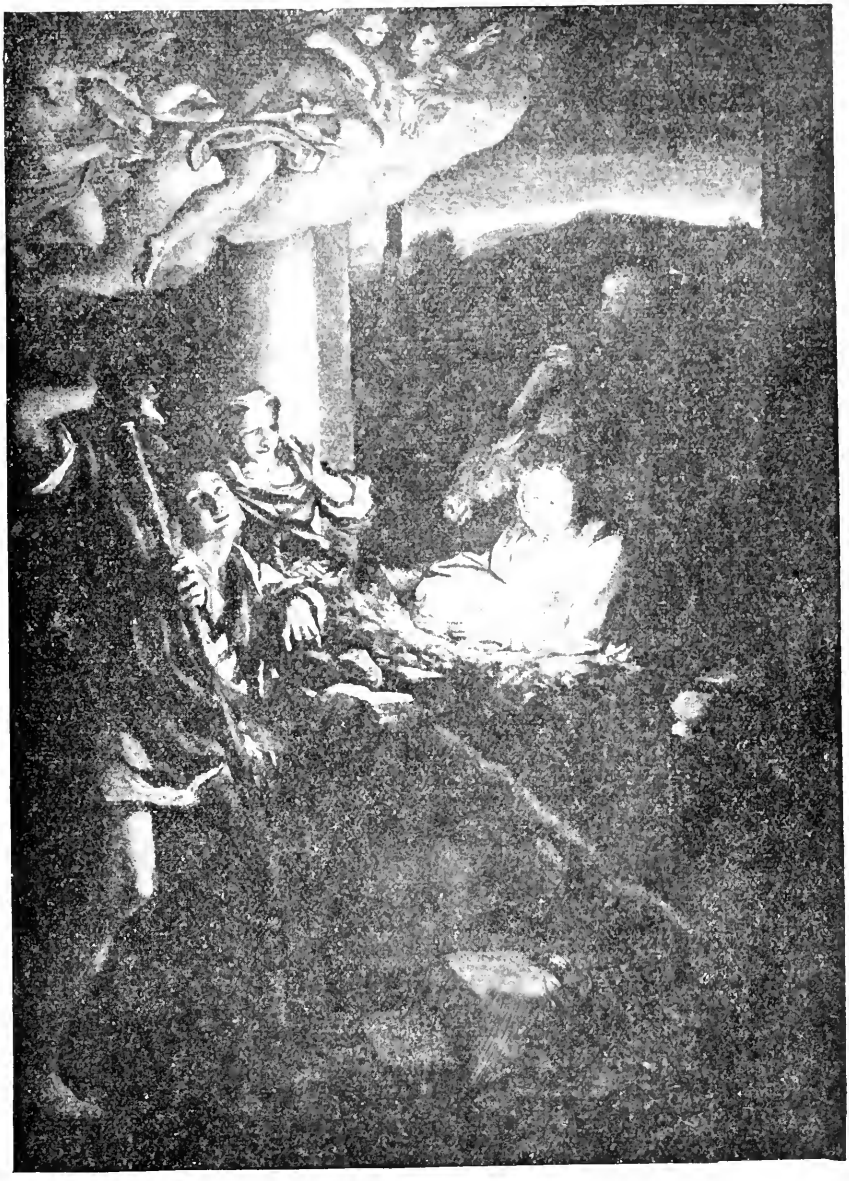
† DENIS O'CONNOR, Bishop of London.

I praise your undertaking. . . . I bless you and your work, and wish it will be a perfect success.

†N. Z. LORRAIN, V.AP., Pembroke.

I shall be glad to give the project the benefit of my approval, and hope it shall be successful.

† ALEXANDER MACDONELL, Bishop of Alexandria.



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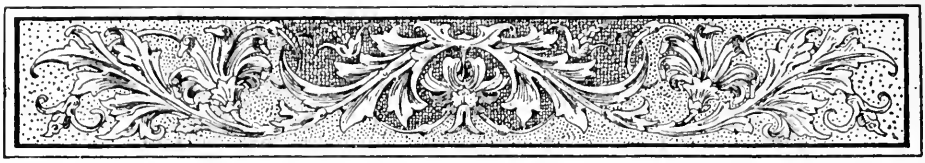


Astronomical Calculations for 1898.

(Calculated expressly for this Almanac.)

CHRONOLOGICAL CYCLES.

Dominical Letter	B	Solar Cycle	3
Epact	7	Roman Indiction	11
Lunar Cycle, or Golden Number	18	Julian Period	6611

The Year 5658-9 of the Jewish Era, the year 5659, commences at sunset on September 17th.

The Year 1316 of the Mohammedan Era, or the Era of the Hegira, begins 22nd May, 1898.

The 62nd year of Queen Victoria's reign begins June 20th, 1898.

The 122nd year of the Independence of the United States begins July 4th, 1898.

The first day of January, 1898, is the 2,414,291st day since the commencement of the Julian Period.

ECLIPSES IN 1898.

In the year 1898 there will be three Eclipses of the Sun and three of the Moon.

I. A partial Eclipse of the Moon, January 7th, partly visible, the Moon rising eclipsed. Moon enters Shadow 6.48 p.m. Middle of Eclipse, 7.35 p.m. Moon leaves Shadow, 8.23 p.m. Magnitude of Eclipse 0.16 (Moon's diameter = 1.0.

II. A Total Eclipse of the Sun January 21st. Invisible except in Africa and Asia.

III. A Partial Eclipse of the Moon. Invisible except in Europe, Asia and Africa.

IV. An Annular Eclipse of the Sun, July 18th. Invisible, the path of the Annulus occurring in the S. Pacific Ocean.

V. A Partial Eclipse of the Sun, December 12th. Invisible.

VI. A Total Eclipse of the Moon, December 27th. Partly visible, the Moon rising eclipsed. Moon enters Shadow 4.48 p.m. Totality begins 5.58 p.m. Middle of Eclipse, 6.42 p.m. Totality ends 7.27 p.m. Moon leaves Shadow, 8.36 p.m. Magnitude of Eclipse 1.38 (Moon's diameter = 1.0.) First contact, 112° to E. of N. point. Last contact, 95° to W. of N. point.

MORNING AND EVENING STARS.

VENUS is a Morning Star to February 15th, afterwards an Evening Star to December 1st, then a Morning Star. MARS is a Morning Star throughout the year. JUPITER is a Morning Star to March 25th, an Evening Star to October 13th, and a Morning Star to end of year. SATURN is a Morning Star to May 29th, an Evening Star to December 6th, afterwards a Morning Star. MERCURY wil be visible as an Evening Star about April 10th, August 8th, and December 31d, and as a Morning Star about January 29th, May 28th and September 21st.

The Satellites of JUPITER are not visible from September 15th to November 12th; JUPITER being too near the Sun.

THE SEASONS—*(Standard Time.)*

Sun enters Aries—Spring begins	March 20th, 9 a.m.
Sun enters Cancer—Summer begins	June 21st, 5 a.m.
Sun enters Libra—Autumn begins	September 22nd, 7 p.m.
Sun enters Capricorn—Winter begins	December 21st, 2 p.m.

HOLYDAYS OF OBLIGATION IN ONTARIO.

ALL Sundays in the year; Circumcision of Our Lord, January 1st; Epiphany, January 6th; Ascension of Our Lord May 19th; All Saints' Day, November 1st; Immaculate Conception, December 8th; Nativity of Our Lord, Christmas Day, December 25th.

ON days of Obligation every Catholic who has reached the years of understanding is obliged, unless hindered by sickness or other sufficient cause, to hear Mass and rest from servile work.

FASTING DAYS OF OBLIGATION.

ALL the week days of LENT; Wednesdays and Fridays of ADVENT; the EMBER DAYS, four times a year, being the Wednesdays, Fridays and Saturdays next after (1) the first Sunday in Lent (2), after Whitsunday (3), after the 14th of September (4), after the third Sunday in Advent; the VIGILS of Pentecost, May 28th; of the Solemnity of the Assumption August 14th, of All Saints', October 31st, of the Immaculate Conception, December 7th, of Christmas, December 24th. If a feast fall on Monday, the vigil is kept on the Saturday preceding. Sunday is never a fast day.

ABSTINENCE DAYS.

All Fridays in the year, excepting Christmas Day, when it falls upon a Friday ; Wednesdays and Fridays in Lent and Advent ; Saturday in Holy Week ; the Ember Days ; the Vigils of Pentecost, of the Solemnity of the Assumption, of the Immaculate Conception, of All Saints and of Christmas.

On a day of Abstinence flesh meat is not allowed.

MARRIAGES

Solemnizing of Marriages is not allowed, except by special dispensation, from the first Sunday in Advent until after Epiphany, and from the beginning of Lent until the Sunday after Easter.

MASS OF THE DEAD.

For the benefit of our readers we transcribe from the Toronto and Kingston Ordo the "Synopsis of the Rubrics" regarding Mass of the Dead:

I. Mass of the Dead (*De Requiem*) may be *sung*—(a). *The body being present*, on any day except Epiphany, Easter, Ascension, Pentecost, Corpus Christi, March 19th, June 24th, June 29th, August 15th, November 1st, December 8th, Christmas, Dedication (in the Church itself which has been consecrated). Patronal (within the limits of the territory) and Titular feasts, transferred solemnities of any of the above, during Forty Hours, and on last three days of Holy Week. Except also Sundays and Holidays of Obligation in Churches in which there is only one Mass ; the Vigil of Pentecost, and Rogations, if there be only one priest and if he be bound to perform the office of the day.

(b). *If the body be not yet buried, but be not present on account of contagion or other reasonable cause.*

On any day except those mentioned in (a), adding all other doubles of the first class.

(c). *The body having been buried without mass, viz :—In the afternoon or on a day on which mass, præsente corpore, was forbidden* :—On the day next following which is not a feast, first or second cl., a Sunday or 31st December, or as excepted in No. 1.

(d). *On the 3rd, 7th, and 30th days; and on anniversaries, whether by request of deceased or of his friends* :—Any day except Sunday, a feast of obligation, of 1st or 2nd class, during the octaves of Easter, Pentecost, Epiphany, Christmas and Corpus Christi, except also Ash Wednesday, all Holy Week, the Vigils of Christmas and Pentecost, and during Forty Hours.

Note 1° The 3rd, 7th, and 30th days may be reckoned from the day of death or day of burial, but anniversaries (de quibus supra) from the *day of death only.*

2° A yearly mass *founded* by the deceased himself, by will or donation, for *any fixed day*, comes under paragraph (d)

3° Masses sung under this paragraph may be either anticipated or deferred to the next day *liturgically* free, adding to the exceptions, all *double maj.*, and the Vigil of Epiphany. Nothing is changed in the prayers.

LOW MASS *de Requiem* MAY NOT BE SAID

II. On any double, nor on days excepted in par. d., *supra*, nor on the Vigil of Epiphany.

Note 1° An indult for this Province permits Low Mass *de Requiem* twice a week on doubles minor, the other exceptions of (d) still remaining.

The Calendar.

We propose to give a brief explanation of those terms which are attached in our Calendar to the various feasts and other days. From the earliest ages of the Church it was the custom of the clergy and laity to meet together to recite the psalms. As time went on these psalms were divided and arranged for every day ; lessons from the Holy Scriptures and short lives of Saints were added, as also versicles and hymns. These at length assumed their present form as contained in the book called the "Breviary." It is also called "Office," because the proper and principal duty or office of the Sacred Ministers is to sacrifice themselves by prayers to God for His glory and the salvation of souls. For this reason also the Holy Breviary and the celebration of the Blessed Eucharist are intimately associated together. The feasts of the former determine the Mass to be celebrated, whilst the collect and the gospel are the same in both the Office and the Mass of any particular feast.

The Latins have called their Office, Psaltery, from the Psalms forming the principal portion of the Office. Another term is the "Hours," because, according to Canon Law, the monks recite them at fixed hours. It was divided into seven hours, corresponding, no doubt, with the words of the Psalm :—"Seven times a day I have given praise to Thee for the judgments of Thy justice." (Ps. cxviii.: 164.) These hours are divided into (1) The night hours, or Matins and Lauds, which, although quite long compared with the others, count as one hour. (2) The Day or "Little" Hours, as they are commonly called. These are Prime, Tierce, Sext, and None, which are so called because they used to be said at the first, third, sixth, and ninth hours of the day. (3) The evening hours are Vespers and Compline ; the former signifying evening, and the latter completion, because it closes the Office of the day.

At the beginning and end of each psalm and canticle is a verse called the antiphon, the recitation of which determines the rank of the feast. Feasts are either double or anti-double according as these antiphons are repeated in full both before and after the psalm, or as only a portion is recited before the psalm. In all cases the full antiphon is recited after the psalm. The double feasts are divided into (1) doubles of the first class, (2) doubles of the second class, (3) ordinary doubles which are either major or minor doubles. In the general Calendar of the Church there are twenty-one feasts of the first class ; twenty-eight of the second class and twenty-four major doubles.

Besides the feasts, both double and semi-double, there are the Offices of those days upon which no feast is, or can be celebrated. There are days upon which no feast occurs. Then there are some days upon which no feast is allowed to be celebrated, as the days of holy week. Such Offices bear the following title according to the day of the week :—Dominica, the Lord's day, Sunday ; Feria secunda, second ferial, Monday ; Feria tertia, third ferial, Tuesday ; Feria quarta, fourth ferial, Wednesday ; Feria quinta, fifth ferial, Thursday ; Feria sexta, sixth ferial, Friday ; Sabbatum, Sabbath, Saturday.

Indulgenced Prayer

By decree of Pius VII., November 23rd, 1819, a plenary indulgence can be gained on the 25th of each month by all who, having with due dispositions made their confession and communion, shall assist at any church or public oratory in which the Devotion of the Holy Infancy is practised, and shall there venerate the Twelve Mysteries of the Sacred Infancy, reciting the approved prayers, and praying for the intention of the Pope; also an indulgence of 300 days, once in each day, to all who shall devoutly practise the devotion in private. Applicable to the souls in Purgatory.

FIRST MONTH
31 DAYS

January

THE
HOLY INFANCY

"For a Child is born to us, and a Son is given to us, and the government is upon His shoulder."—ISAIAS IX, 6.

"For this day is born to you a Savior, who is Christ, the Lord, in the City of David."—LUKE, ii, 11.

1898

DAY OF WEEK.	DAY OF MONTH.	COLOR OF VESTMENTS.		SUN. R. h. m.	SUN. S. h. m	SUN. Slow m.	MOON Sets. h. m
S.	1	w.	**The Circumcision of Our Lord**; Double 2nd cl.; HOLY DAY OF OBLIGATION.	7 52	4 52	4	2 11
Sun	2	r.	Octave of S. Stephen; Double.	7 52	4 53	4	3 09
M.	3	w.	Octave of S. John the Evangelist; Double.	7 52	4 54	5	4 18
T.	4	r.	Octave of the Holy Innocents; Double.	7 52	4 55	5	5 18
W.	5	w.	Vigil of the Epiphany; Semi-Double, privileged.	7 52	4 56	6	6 14
T.	6	w.	**The Epiphany of Our Lord**; Double 1st cl. with octave; Holyday of Obligation; collection for the African Missions; marriages may be solemnly celebrated from to-morrow.	7 52	4 57	6	7 01
F.	7	w.	Of the Octave; Semi-Double.	7 51	4 58	7	Rises.
S.	8	w.	Of the Octave; Semi-Double.	7 51	4 59	7	5 47
			First Sunday after Epiphany.				
Sun	9	w.	Of the Octave; Semi-Double.	7 50	5 00	8	6 53
M.	10	w.	Of the Octave; Semi-Double.	7 50	5 01	8	7 58
T.	11	w.	Of the Octave; Semi-Double.	7 49	5 02	8	9 05
W.	12	w.	Of the Octave; Semi-Double.	7 49	5 03	9	10 13
T.	13	w.	Octave of the Epiphany; Double privileged.	7 49	5 04	9	11 22
F.	14	w.	S. Hilary, Bp., C., D.; Double.	7 48	5 05	9	A.M.
S.	15	w.	S. Paul the Hermit, C.; Double.	7 48	5 07	10	0 34
			Second Sunday after Epiphany.				
Sun	16	w.	The Holy Name of Jesus; Double 2nd cl.	7 48	5 08	10	1 48
M.	17	w.	S. Anthony, Abb.; Double.	7 47	5 09	10	3 03
T.	18	w.	Chair of St. Peter at Rome; Double Maj.	7 47	5 11	11	4 19
W.	19	r.	S. Canute, M.; Semi-Double.	7 46	5 12	11	5 29
T.	20	r.	SS. Fabian and Sebastian, MM.; Double.	7 46	5 14	12	6 29
F.	21	r.	S. Agnes, V., M.; Double.	7 45	5 15	12	Sets.
S.	22	r.	SS. Vincent and Anastasius, MM.; Double	7 44	5 16	12	5 58
			Third Sunday after Epiphany.				
Sun	23	w.	THE HOLY FAMILY; Double 2nd cl.	7 43	5 18	12	7 15
M.	24	r.	S. Timothy, Bp., M.; Double.	7 42	5 19	12	8 22
T.	25	w.	Conversion of S. Paul; Double Maj.	7 41	5 20	13	9 43
W.	26	r.	S. Polycarp, Bp., M.; Double.	7 40	5 21	13	10 50
T.	27	w.	S. Vitalian, Pope, C.; Double.	7 39	5 23	13	11 58
F.	28	w.	S. John Chrysostom, Bp., C., D.; Double.	7 38	5 24	13	A.M.
S.	29	w.	S. Francis of Sales, Bp., C., D.; Double.	7 37	5 25	13	1 03
			Fourth Sunday after Epiphany.				
Sun	30	w.	S. Felix IV., Pope; Double.	7 36	5 26	14	2 07
M.	31	w.	S. Peter Nolasco, C.; Double.	7 35	5 28	14	3 10

MOON'S PHASES

	D.	H.	M.		D.	H.	M.
Full Moon	7	7	21 P.M.	New Moon	22	2	27 A.M.
Last Quarter	15	10	14 A.M.	First Quarter	29	9	23 A.M.

Abbreviations used in the Calendar:—B.V.M., Blessed Virgin Mary; Ap., Apostle; M., Martyr; P., Pope; Abp., Archbishop; Bp., Bishop; C., Confessor; D., Doctor; Abb., Abbott; V., Virgin; W., Widow; K., King; Q., Queen; Pr., Priest; H., Hermit; B., Blessed; Color of Vestments: w., White, r., Red, g., Green, v., Violet, b., Black; cl., class; maj., Major.

Indulgenced Prayer

Jesus, Mary, and Joseph, I offer you my heart and soul;
Jesus, Mary, and Joseph, assist me in my last agony;
Jesus, Mary, and Joseph, may I breathe out my soul in peace with you.

For each recital of these three ejaculations an indulgence of 300 days is granted; for the recital of any one of them 100 days.

SECOND MONTH
28 DAYS

February

THE
HOLY FAMILY

"The blessings of thy father are strengthened with the blessings of his fathers; until the desire of the everlasting hills should come; may they be upon the head of Joseph, and upon the crown of the Nazarite among his brethren."—GEN. xlix., 26.

DAY OF WEEK.	DAY OF MONTH.	COLOR OF VESTMENTS	1898	SUN. R. h.	SUN. R. m.	SUN. S. h.	SUN. S. m	SUN. Slow m.	MOON Sets. h.	MOON Sets. m
T.	1	r.	S. Ignatius, Bp., M.; Double.	7	34	5	29	14	4	07
W.	2	w.	Purification of the B.V.M.; Double 2nd cl.	7	33	5	30	14	4	58
T.	3	w.	S. Dionysius, Pope., C.; Double.; S. Blase.	7	32	5	32	14	5	40
F.	4	w.	S. Andrew Corsini Bp., C.; Double.	7	31	5	33	14	6	19
S.	5	r.	S. Agatha V., M.; Double.	7	30	5	35	14	6	51
			Septuagesima Sunday.							
Sun	6	v.	SOLEMNITY OF THE PURIFICATION OF B.V.M. (High mass in white vestments).	7	29	5	36	14	Rises	
M.	7	w.	S. Romuald, Abb; Double.	7	27	5	38	14	6	55
T.	8	r.	Prayer of Our Lord in the Garden; Double Maj.	7	26	5	39	14	8	03
W.	9	w.	S. Zozimus, Pope, C.; Double.	7	24	5	40	14	9	13
T.	10	w.	S. Scholastica V.; Double.	7	23	5	42	14	10	24
F.	11	w.	Our Lady of Lourdes; Double Maj.	7	21	5	43	14	11	38
S.	12	r.	S. Telesphorus, Pope, M.; Double.	7	20	5	44	14	A.M.	
			Sexagesima Sunday.							
Sun	13	v.	Sexagesima; Semi-Double.	7	18	5	46	14	0	53
M.	14	w.	S. Agatho, Pope, C.; Double.	7	17	5	47	14	2	07
T.	15	r.	Commemoration of the Passion of Our Lord; Double Maj.	7	16	5	48	14	3	17
W.	16	w.	B. Gregory IX. Pope, C.; Double.	7	14	5	50	14	4	18
T.	17	r.	S. Hyginus Pope, M.; Double.	7	13	5	51	14	5	00
F.	18	w.	S. Raymond of Pennafort, C.; Semi-Double.	7	11	5	53	14	5	50
S.	19	w.	S. Titus, Bp., C.; Double.	7	10	5	54	14	6	22
			Quinquagesima Sunday.							
Sun	20	v.	Anniversary of the Election of Leo XIII.; 2nd cl. Semi-Double.	7	08	5	55	14	Sets.	
M.	21	w.	Seven Holy Founders CC., Double.	7	06	5	56	14	7	20
T.	22	w.	Chair of S. Peter at Antioch; Double Maj. From to-day no solemn celebration of marriage takes place.	7	05	5	58	14	8	29
W.	23	v.	Ash Wednesday. Vigil S. Matthias.	7	03	5	59	13	9	38
T.	24	r.	S. Matthias, Ap.; Double 2nd cl.	7	02	6	00	13	10	46
F.	25	r.	The Crown of Thorns; Double Maj	7	01	6	02	13	11	52
S.	26	w.	S. Margaret of Cortona, Penitent; Semi-Double.	6	59	6	03	13	A.M	
			First Sunday in Lent.							
Sun	27	v.	1st cl. Semi Double.	6	57	6	04	13	0	56
M.	28	w.	Espousals B.V.M; Double Maj.	6	56	6	06	13	1	56

"And He went down with them, and came to Nazareth; and was subject to them."—LUKE ii., 51.

MOON'S PHASES

	D.	H.	M.		D.	H.	M.
Full Moon	6	1	24 P.M.	New Moon	20	2	41 P.M.
Last Quarter	13	7	35 P.M.	First Quarter	28	6	13 A.M.

S. Matthias, Apostle, Feb. 24th. After Our Blessed Lord's Ascension His disciples met together, with Mary, His mother, and the eleven Apostles, in an upper room at Jerusalem, awaiting the coming of the Holy Ghost. But first a successor to the traitor Judas must be chosen. Two were named of equal merit. Joseph called Barsabas and Matthias. After praying to God, they cast lots and the lot fell upon Matthias. Our ignorance of S. Matthias' life serves to fix the attention upon these two points,—the occasion of his call, and the fact of his perseverance.

Indulgenced Prayer

Remember, O most pure spouse of the ever Blessed Virgin Mary, my sweet protector S. Joseph, that no one ever had recourse to thy protection, or implored thy aid without obtaining relief. Confiding, therefore, in thy goodness, I come before thee, and humbly supplicate thee. Oh despise not my petitions, Foster Father of the Redeemer, but graciously receive them. Amen. Indulgence 300 days.

THIRD MONTH
31 DAYS

March

S. JOSEPH

"Joseph is a growing son, a growing son and comely to behold."—GEN. XLIX., 22.

"And Jacob begot Joseph, the husband of Mary, of whom was born Jesus who is called Christ."—MATTHEW I., 16.

1898

DAY OF WEEK.	DAY OF MONTH.	COLOR OF VESTMENTS.		SUN. R. h. m.	SUN. S. h. m	SUN. Slow. m.	MOON Sets. h. m
T.	1	w.	S. Cyril of Alexandria, Bp., C., D.; Double.	6 54	6 07	12	2 49
W.	2	w.	Ember Day Fast, S. Simplicius, Pope, C.; Double.	6 53	6 08	12	3 35
T.	3	w.	(Anniversary Coronation Leo XIII.). S. Peter Damian, Bp., C., D ; Double.	6 51	6 09	12	4 16
F.	4	r.	Ember Day Fast, Holy Lance and Nails ; Double Maj.	6 49	6 10	12	4 50
S.	5	w.	Ember Day Fast, S. Casimir, C.; Semi-Double.	6 47	6 11	12	5 19
			Second Sunday in Lent.				
Sun	6	v.	Of the Sunday ; Semi-double.	6 45	6 12	11	Rises.
M.	7	w.	S. Thomas Aquinas, C., D.; Double.	6 44	6 14	11	5 49
T.	8	w.	S. John of God, C.; Double.	6 42	6 15	11	6 59
W.	9	w.	S. Frances of Rome, W.; Double.	6 41	6 16	11	8 11
T.	10	r.	The Forty Holy Martyrs. Semi-Double.	6 38	6 18	10	9 25
F.	11	r.	The Holy Winding Sheet of Our Lord; Double Maj.	6 36	6 19	10	10 42
S.	12	w.	S. Gregory I., Pope, C., D.; Double.	6 34	6 20	10	11 57
			Third Sunday in Lent.				
Sun	13	v.	Solemnity (anticipated) of the Annunciation of B.V.M. (High Mass in white vestments).	6 32	6 21	9	A.M
M.	14	v.	Of the Feria.	6 31	6 22	9	0 18
T.	15	w.	S. Zachary, Pope, C.; Double.	6 29	6 24	9	2 12
W.	16		Of the Feria.	6 28	6 25	9	3 06
T.	17	w.	S. Patrick, Bp. C., Double 2nd cl. (Diocese of Kingston, Double 1st cl.).	6 26	6 27	8	3 48
F.	18	w.	S. Gabriel the Archangel ; Double Maj.	6 25	6 28	8	4 24
S.	19	w.	S. Joseph, Spouse of B.V.M. Patron of the whole Church, Double 1st cl.	6 23	6 29	8	4 51
			Fourth Sunday in Lent.				
Sun	20	v.	Solemnity of St. Joseph. High Mass in white. 2nd cl. Semi-Double.	6 21	6 30	7	5 15
M.	21	w.	S. Benedict, Abb.; Double Maj.	6 19	6 32	7	Sets.
T.	22	w.	S. Catharine of Genoa, W.; Double.	6 18	6 33	7	7 19
W.	23	r.	The Five Holy Wounds of Our Lord; Double Maj.	6 16	6 34	7	8 27
T.	24	w.	S. Cyril of Jerusalem ; Bp.; C., D.	6 14	6 36	6	9 34
F.	25	w.	Annunciation B.V.M. (Lady Day), Double 1st cl	6 12	6 37	6	10 39
S.	26	r.	The Precious Blood ; Double Maj.	6 10	6 38	6	11 41
			Passion Sunday.				
Sun	27	v.	1st class. Semi-Double.	6 08	6 39	5	A.M
M.	28	w.	S. Xystus III., Pope, C.; Double.	6 06	6 40	5	0 38
T.	29	w.	S. John of Capistrano C ; Semi-Double.	6 04	6 41	5	1 27
W.	30	w.	S. John of Damascene, C., D.; Double.	6 02	6 42	4	2 10
T.	31	v.	Of the Feria.	6 00	6 43	4	2 45

MOON'S PHASES

	D.	H.	M.		D.	H.	M.
Full Moon	8	4	29 A.M.	New Moon	22	3	37 A.M.
Last Quarter	15	2	18 A.M.	First Quarter	30	2	40 A.M.

S. Patrick, March 17th. Ireland is the nursery whence S. Patrick sent forth his missionaries and teachers. Glastonbury and Lindisfarne, Ripon and Malmesbury, bear testimony to the labors of Irish Priests and Bishops for the conversion of England. Iona is to this day the most venerated spot in Scotland. Columban, Fiacre, Gall and many others evangelized the 'rough places' of France and Switzerland. America and Australia, in modern times, owe their Christianity to the faith and zeal of the sons and daughters of S. Patrick.

Indulgenced Prayer

Those who perform devoutly the *Via Crucis*, or Way of the Cross, may gain all the indulgences which have ever been granted by the Popes to the faithful who visit in person the sacred places in Jerusalem. It is indispensably required, however, to meditate, according to one's ability, on the Passion of Our Lord and Savior Jesus Christ, and to go from one station to the other, so far as the number of persons engaged in the devotion, and the confined space where the fourteen stations are erected, will admit.

FOURTH MONTH
30 DAYS

April

THE PASSION

"He was wounded for our iniquities, He was bruised for our sins; the chastisement of our peace was upon Him, and by His bruises we are healed."—ISAIAS liii., 5

1898

DAY OF WEEK.	DAY OF MONTH.	COLOR OF VESTMENTS		SUN. R. h.	SUN. R. m.	SUN. S. h.	SUN. S. m	SUN. Slow. m.	MOON Sets. h.	MOON Sets. m
F.	1	w.	Seven Dolors of B.V.M ; Double Maj.	5	59	6	45	4	3	17
S.	2	w.	S. Francis de Paul ; Double.	5	58	6	46	4	3	43
			Palm Sunday.							
Sun	3	v.	Palm Sunday ; Semi-Double.	5	56	6	47	3	4	7
M.	4	v.	Of the Feria ; Double.	5	54	6	48	3	4	31
T.	5	v.	Of the Feria ; Double.	5	52	6	49	3	4	54
W.	6	v.	Of the Feria ; Double.	5	50	6	50	2	Rises.	
T.	7	w.	Maundy Thursday ; Double 1st cl.	5	48	6	52	2	8	21
F.	8	b.	Good Friday ; Double 1st cl.	5	47	6	53	2	9	39
S.	9	r.	Holy Saturday, Easter Eve ; Double 1st cl.	5	45	6	54	1	10	55
			Easter Sunday.							
Sun	10	w.	Easter Sunday ; Double 1st cl.	5	43	6	55	1	A.M	
M.	11	w.	Of the Octave ; Double 1st cl.	5	41	6	56	1	0	4
T.	12	w.	Of the Octave ; Double 1st cl.	5	39	6	57	1	1	2
W.	13	w.	Of the Octave ; Semi-Double.	5	37	6	58	0	1	47
T.	14	w.	Of the Octave ; Semi-Double.	5	35	6	59	0	2	24
F.	15	w.	Of the Octave ; Semi-Double.	5	34	7	1	0	2	54
S.	16			5	32	7	2	Fast.	3	20
			Low Sunday.							
Sun	17	w.	Low Sunday ; Double privileged.	5	31	7	3	1	3	44
M.	18	w.	S. Isidore Bp. D.; Double.	5	29	7	5	1	4	5
T.	19	w.	S. Leo IX., Pope ; Double.	5	27	7	6	1	4	27
W.	20	w.	S. Leo I., Pope, D.; Double.	5	26	7	7	1	Sets.	
T.	21	w.	S. Anselm Bp. D.; Double.	5	24	7	8	2	8	26
F.	22	r.	SS. Soter and Cajus, Popes, MM. Double.	5	23	7	10	2	9	29
S.	23	r.	S. George; Semi-Double.	5	21	7	11	2	10	27
			Second Sunday after Easter.							
Sun	24	r.	S. Fidelis of Sigmaringen ; Double.	5	20	7	12	2	11	21
M.	25	r.	S. Mark, Evangelist ; Double 2nd cl.	5	19	7	13	2	A.M.	
T.	26	r.	SS. Cletus and Marcellinus, Popes, MM.; Double.	5	17	7	14	2	0	6
W.	27	w.	S. Anastasius, Pope ; Double.	5	16	7	15	2	0	45
T.	28	w.	S. Paul of the Cross ; Double.	5	14	7	16	3	1	18
F.	29	r.	S. Peter, M.; Double.	5	12	7	17	3	1	45
S.	30	w.	S. Catharine of Sienna ; Double.	5	11	7	18	3	2	16

"And platting a crown of thorns, they put it upon His head, and a reed in His right hand. And bowing the knee before Him they mocked Him, saying: 'Hail, King of the Jews.'"—S. MATTHEW xxvii., 29.

MOON'S PHASES

	D.	H.	M.			D.	H.	M.	
Full Moon	6	4	20 P.M.		New Moon	20	5	21 P.M.	
Last Quarter	13	9	28 A.M.		First Quarter	28	9	5 P.M.	

S. Mark, Evangelist, April 25th. S. Mark wrote his gospel under the eye of S. Peter. He records the gestures and very words of Our Lord. He alone notes that in the temptation Jesus was 'with the beasts'; that He slept in the boat 'on a pillow'; that He 'embraced the little children.' He preserves His words: 'Peace, be still!' when He quells the storm, the 'Ephphatha' and 'Talitha cumi' by which the dumb were made to speak and the dead to rise. So, too, the 'looking around with anger,' the 'sighing deeply' are recorded by the interpreter of the penitent Apostle who was converted by his Savior's look.

Indulgenced Prayers

To induce the Faithful worthily to celebrate the month of May, Pius VII., conceded:

1. An indulgence of 300 days every day of the month to those who publicly or privately honor the Blessed Virgin by some prayers, good works, or other devout exercises.

2. A plenary indulgence once during the course of the month, provided they communicate and pray to the Lord for holy Church, etc.

FIFTH MONTH
31 DAYS

May

THE BLESSED VIRGIN

"Who is she that goeth up by the desert, as a pillar of smoke of aromatical spices, of myrrh and frankincense, and of all the powders of the perfumer?" —CANTICLE OF CANTICLES iii., 6.

1898

DAY OF WEEK.	DAY OF MONTH.	COLOR OF VESTMENTS		SUN. R. h. m.	SUN. S. h. m.	SUN. Fast. m.	MOON Sets. h. m.
			Third Sunday after Easter.				
Sun.	1	r.	SS. Philip and James, Apostles; Double 2nd cl.	5 09	7 20	3	2 32
M.	2	w.	S. Athanasius Bp. D.; Double.	5 08	7 21	3	2 55
T.	3	r.	Finding of the Holy Cross; Double 2nd cl.	5 07	7 22	3	3 18
W.	4	w.	S. Monica, W.; Double.	5 05	7 23	3	3 43
T.	5	w.	S. Pius V., Pope; Double.	5 04	7 25	3	Rises
F.	6	r.	S. John Before the Latin Gate; Double Maj.	5 02	7 26	4	8 34
S.	7	w.	S. Benedict II., Pope, C.; Double.	5 01	7 27	4	9 47
			Fourth Sunday after Easter.				
Sun.	8	w.	Apparition of the Archangel Michael; Double Maj.	5 00	7 28	4	10 50
M.	9	w.	S. Gregory Nazienzen, Bp. D.; Double.	4 59	7 29	4	11 43
T.	10	w.	S. Antoninus, Bp.; Double.	4 57	7 30	4	A.M.
W.	11	r.	S. Alexander I., Pope, M.; Double.	4 56	7 31	4	0 24
T.	12	r.	SS. Nereus and Companions MM.; Semi-Double.	4 55	7 32	4	0 56
F.	13	r.	S. Stanislaus, Bp. M.; Double.	4 54	7 34	4	1 24
S.	14	w.	S. Paschal I., Pope, C.; Double.	4 53	7 35	4	1 49
			Fifth Sunday after Easter.				
Sun.	15	w.	S. Isidore, Agricola, C.; Double.	4 52	7 36	4	2 10
M.	16	w.	S. Ubaldus, Bp.; Semi-Double.	4 51	7 37	4	2 31
T.	17	r.	S. John Nepomucene M.; Double.	4 50	7 38	4	2 55
W.	18	r.	S. Venantius M.; Double.	4 49	7 39	4	3 20
T.	19	w.	ASCENSION DAY. Double 1st cl., with octave.	4 48	7 40	4	3 59
F.	20	w.	S. Bernardine of Sienna, C.; Semi-Double.	4 47	7 41	4	Sets.
S.	21	w.	S. Felix of Cantalice, C.; Semi-Double.	4 46	7 42	4	9 14
			Sunday Within the Octave of the Ascension.				
Sun.	22	w.	S. Paschal Baylon, C.; Double.	4 45	7 44	4	10 03
M.	23	w.	S. John Baptist de Rossi; Double.	4 44	7 45	3	10 43
T.	24	w.	Mary Help of Christians; Double Maj.	4 43	7 46	3	11 17
W.	25	w.	S. Gregory VII., Pope, C.; Double.	4 43	7 47	3	11 46
T.	26	w.	Octave of the Ascension; Double.	4 42	7 48	3	A.M.
F.	27	r.	S. John I., Pope M.; Double.	4 41	7 49	3	0 12
S.	28	r.	Vigil of Pentecost; Fast; Semi-Double.	4 41	7 50	3	0 35
			Pentecost.				
Sun.	29	r.	WHIT SUNDAY; Double 1st cl., with octave.	4 40	7 50	3	0 57
M.	30	r.	Of the Octave; Double 1st cl.	4 39	7 51	3	1 18
T.	31	r.	Of the Octave; Double 1st cl.	4 39	7 51	3	1 41

"For behold from henceforth all generations shall call me blessed."—S. LUKE i., 48.

MOON'S PHASES

	D.	H.	M.		D.	H.	M.
Full Moon	6	1	31 A.M.	New Moon	20	7	58 A.M.
Last Quarter	12	4	36 P.M.	First Quarter	22	0	11 P.M.

SS. Philip and James, Apostles, May 1st. The earliest of Church historians has handed down many traditions of S. James' sanctity. He was always a virgin, says Hegesippus, and consecrated to God. He drank no wine, wore no sandals on his feet, and but a single garment on his body. He prostrated himself so much in prayer that the skin of his knees was hardened like a camel's hoof. The Jews, it is said, used out of respect to touch the hem of his garment. He was a living proof of his own words: "The wisdom that is from above first indeed is chaste, then peaceable, modest, full of mercy and good fruits."

Indulgenced Prayer

Pope Pius VII. granted a Plenary Indulgence on the Feast of the Sacred Heart of Jesus, to all the Faithful, who, after having confessed and communicated, shall visit a church or public oratory where the feast is celebrated, and pray there according to the intention of the Pope.

SIXTH MONTH
30 DAYS

June

THE SACRED HEART

"My heart hath expected reproach and misery: and I looked for one that would grieve together with me, but there was none; and for one that would comfort me, and I found none."—PSALM LXIX., 20.

"Learn of me because I am meek and humble of heart."—MATT. XI., 29.

1898

Day of Week.	Day of Month.	Color of Vestments		Sun. R. h. m.	Sun. S. h. m	Sun. Fast. m.	Moon Sets. h. m
W.	1	r.	Of the Octave; Semi-Double. Fast, Ember Day.	4 38	7 52	2	2 09
T.	2	r.	Of the Octave; Semi-Double.	4 38	7 53	2	2 42
F.	3	r.	Of the Octave; Semi-Double. Fast, Ember Day.	4 37	7 54	2	3 22
S.	4	r.	Of the Octave; Semi-Double. Fast, Ember Day.	4 37	7 54	2	Rises.
			Trinity Sunday.				
Sun	5	w.	FIRST SUNDAY AFTER PENTECOST; Double 2nd cl.	4 37	7 55	2	9 33
M.	6	w.	S. Norbert, Bp.; Double.	4 36	7 56	2	10 20
T.	7	w.	S. Augustine of Canterbury, Bp; Double.	4 36	7 57	1	10 57
W.	8	w.	S. Ferdinand; Semi-Double.	4 36	7 57	1	11 26
T.	9	w.	CORPUS CHRISTI; Double 1st cl., with octave.	4 35	7 58	1	11 51
F.	10	w.	Patronage of S. Joseph; Double 2nd cl.	4 35	7 58	1	A.M.
S.	11	r.	S. Barnabas Ap.; Double Maj.	4 35	7 59	1	0 14
			Second Sunday after Pentecost.				
Sun	12	w.	S. Leo III., Pope; Double.	4 35	7 59	0	0 37
M.	13	w.	S. Antony of Padua; Double.	4 35	8 00	0	1 00
T.	14	w.	S. Basil the Great, Bp., D.; Double.	4 35	8 01	0	1 24
W.	15	w.	S. John of S. Facundo, C.; Double.	4 35	8 01	0	1 53
T.	16	w.	Octave of Corpus Christi; Double.	4 35	8 01	Slow.	2 25
F.	17	w.	SACRED HEART OF JESUS; Double 1st cl.	4 35	8 02	1	3 04
S.	18	w.	Votive office of the Immaculate Conception; Semi-Double.	4 35	8 02	1	Sets.
			Third Sunday after Pentecost.				
Sun	19	w.	S. Juliana Falconieri, V.; Double.	4 35	8 02	1	8 42
M.	20	r.	S. Silverius, Pope, M.; Double.	4 35	8 02	1	9 17
T.	21	w.	S. Aloysius Gonzaga, C.; Double.	4 35	8 03	2	9 48
W.	22	w.	S. Paulinus Bp.; simple.	4 36	8 03	2	10 15
T.	23	v.	Vigil of S. John Baptist; Double.	4 36	8 03	2	10 38
F.	24	w.	NATIVITY of S. John Baptist; Double with octave.	4 36	8 03	2	11 00
S.	25	r.	S. Gallicanus M.; Double.	4 37	8 03	2	11 20
			Fourth Sunday after Pentecost.				
Sun	26	r.	SS. John and Paul, MM.; Double.	4 37	8 03	3	11 43
M.	27	w.	S. William, Abb., C.; Double.	4 38	8 03	3	A.M.
T.	28	w.	S. Leo II., Pope, C.; Double.	4 38	8 03	3	0 07
W.	29	r.	SS. Peter and Paul; Double 1st cl., with octave.	4 38	8 03	3	0 36
T.	30	w.	Commemoration of S. Paul Ap.; Double Maj.	4 39	8 03	3	1 13

MOON'S PHASES

	D.	H.	M.			D.	H.	M.	
Full Moon	4	9	11	A.M.	New Moon	18	11	19	P.M.
Last Quarter	11	1	4	A.M.	First Quarter	26	11	54	P.M.

S. Barnabas, Apostle, June 11th. It is remarkable how large a place is occupied in the apostolic history by the collection and distribution of alms. To send alms to Jerusalem was for the first converts to testify to the unity of their faith as well as the fervor of their charity. S. Barnabas began by laying his riches at the feet of the Apostles. When Agabus prophesied a great famine, Barnabas, no longer rich, was chosen by the faithful at Antioch as most fit to bear, with S. Paul, their generous offerings to the Church of Jerusalem.

Indulgenced Prayers

An indulgence of seven years and seven quarantines can be gained every day for assisting with devotion and penitently at the pious exercise of the month dedicated to the Divine Blood, in any public Church or Oratory. A Plenary Indulgence to all who, truly penitent, assist at these exercises at least ten times, confess and communicate during the month, visit a Church, and pray devoutly for the intention of the Sovereign Pontiff. An Indulgence of 300 days for the devotion in private, and a Plenary Indulgence to those who, having practised the devotion for a month, on the 30th day of the month, or one of the next seven days after confession and communion, visit and pray as above mentioned.

SEVENTH MONTH
31 DAYS

July

THE PRECIOUS BLOOD

"You shall draw waters with joy out of the Savior's fountains."—ISAIAS xii, 3.

DAY OF WEEK.	DAY OF MONTH.	COLOR OF VESTMENTS	1898	SUN. R. h. m	SUN. S. h. m	SUN. Slow. m.	MOON Sets. h. m
F.	1	w.	Octave of S. John Baptist; Double.	4 39	8 03	4	1 59
S.	2	w.	Visitation of the B.V.M.; Double 2nd cl.	4 40	8 03	4	2 56
			Fifth Sunday after Pentecost.				
Sun	3	r.	THE MOST PRECIOUS BLOOD; Double 2nd cl.	4 41	8 03	4	Rises.
M.	4	r.	S. Ireneus, Bp. M.; Double.	4 41	8 02	4	8 51
T.	5	w.	SS. Cyril and Methodius, Bishops; Double.	4 42	8 02	4	9 24
W.	6	r.	Octave of SS. Peter and Paul, Apostles; Doub'e.	4 42	8 02	5	9 52
T.	7	w.	B. Benedict XI., Pope, C.; Double.	4 43	8 01	5	10 17
F.	8	w.	B. Eugene III., Pope, C.; Double.	4 44	8 01	5	10 41
	9	w.	Prodigies of the B.V.M.; Double Maj.	4 45	8 00	5	11 04
			Sixth Sunday after Pentecost.				
Sun	10	r.	Commemoration of All the Holy Roman Pontiffs; Double.	4 45	8 00	5	11 28
M.	11	r.	S. Pius I., Pope, M.; Double.	4 46	7 59	5	11 55
T.	12	w.	S. John Gualbert, Abb.; Double.	4 47	7 59	5	A.M.
W.	13	r.	S. Anacletus, Pope, M.; Double.	4 48	7 58	6	0 26
T.	14	w.	S. Bonaventure, Bp., C., D.; Double.	4 49	7 58	6	1 04
F.	15	w.	S. Henry, C.; Semi-Double.	4 50	7 57	6	1 49
S.	16	w.	Our Lady of Mt. Carmel; Double Maj.	4 50	7 56	6	2 40
			Seventh Sunday after Pentecost.				
Sun	17	w.	S. Leo IV., Pope, C.; Double.	4 51	7 56	6	3 35
M.	18	w.	S. Camillus of Lellis, C.; Double.	4 52	7 55	6	Sets.
T.	19	w.	S. Symmachus, Pope, C.; Double.	4 53	7 54	6	8 19
W.	20	w.	S. Jerome Emiliani, C.; Double.	4 54	7 53	6	8 43
T.	21	w.	S. Alexius, C.; Double.	4 55	7 52	6	9 06
F.	22	w.	S. Mary Magdalen, Penitent; Double.	4 56	7 51	6	9 27
S.	23	r.	S. Apollinaris, Bp., M.; Double.	4 57	7 51	6	9 48
			Eighth Sunday after Pentecost.				
Sun	24	w.	S. Vincent de Paul, C.; Double.	4 58	7 50	6	10 12
M.	25	r.	S. James, Ap.; Double 2nd cl.	4 59	7 49	6	10 38
T.	26	w.	S. Anne, Mother of the B.V.M.; Double 2nd cl.	5 00	7 48	6	11 10
W.	27	w.	S. Veronica Guiliani; Double.	5 01	7 47	6	11 49
T.	28	r.	SS. Victor I., M., and Innocent I., Popes, C.; Double.	5 02	7 45	6	A.M.
F.	29	r.	S. Felix II., Pope, M.; Double.	5 03	7 44	6	0 40
S.	30	w.	S. Martha, V.; Double.	5 04	7 43	6	1 13
			Ninth Sunday after Pentecost.				
Sun	31	w.	S. Ignatius of Loyola, C.; Double.	5 05	7 42	6	2 56

"Blessed are they that wash their robes in the blood of the Lamb."—APOC. xxii, 14.

MOON'S PHASES

	D.	H.	M.		D.	H.	M.
Full Moon	3	4	12 P.M.	New Moon	18	2	47 P.M.
Last Quarter	10	11	13 A.M.	First Quarter	26	8	40 A.M.

S. Mary Magdalen, July 22nd. When the faithful were scattered by persecution, the family of Bethany were borne in a boat without sails or oars to the coast of France and took refuge in Provence. The cave in which S. Mary lived for thirty years is still seen; and the chapel on the mountain-top in which she was caught up daily, like S. Paul, to "visions and revelations of the Lord." When her end drew near, she was borne to a spot still marked by a "sacred pillar," where the holy Bishop Maximin awaited her; and when she had received her Lord she peacefully fell asleep in death.

Indulgenced Prayer

Sweet Heart of Mary, be my salvation! An Indulgence of 300 days every time the above ejaculation is said with contrition and devotion. A Plenary indulgence, once a month, when said devoutly for a month, provided that after confession and communion, a Church or public oratory is visited and prayers offered for the intention of the Pope.

EIGHTH MONTH
31 DAYS

August

IMMACULATE
HEART OF MARY

"All the glory of the king's daughter is within."
—PSALM xlv., 13.

DAY OF WEEK.	DAY OF MONTH.	COLOR OF VESTMENTS.	1898	SUN. R. h. m.	SUN. S. h. m	SUN. Slow. m.	MOON. Rises. h. m
M.	1	w.	S. Peter's Chains; Double Maj.	5 06	7 41	6	7 19
T.	2	r.	S. Stephen I., Pope, M.; Double.	5 08	7 40	6	7 51
W.	3	r.	Finding of the Relics of S. Stephen; Semi-Double.	5 09	7 38	6	8 17
T.	4	w.	S. Dominic; Double Maj.	5 10	7 37	6	8 42
F.	5	w.	Our Lady of the Snow; Double Maj.	5 11	7 36	6	9 05
S.	6	w.	Transfiguration; Double Maj.	5 12	7 35	6	9 29
			Tenth Sunday after Pentecost.				
Sun	7	w.	S. Cajetan, C.; Double.	5 13	7 33	6	9 57
M.	8	r.	SS. Cyriacus and Companions MM.; Semi-Double.	5 14	7 32	5	10 28
T.	9	r.	S. Emidius, Bp., M.; Double.	5 15	7 30	5	11 03
W.	10	r.	S. Laurence M.; Double 2nd cl., with octave.	5 16	7 29	5	11 45
T.	11	r.	S. Xystus II., Pope, M.; Double.	5 18	7 28	5	A.M
F.	12	w.	S. Clare, V.; Double.	5 19	7 26	5	0 34
S.	13	w.	S. Alphonsus de Liguori, Bp., C., D.; Double.	5 20	7 25	5	1 28
			Eleventh Sunday after Pentecost.				
Sun	14	w.	S. Hormisdas, Pope, C.; Double.	5 21	7 23	4	2 28
M.	15	w.	ASSUMPTION OF THE B.V.M.; Double 1st cl., with octave.	5 22	7 22	4	3 29
T.	16	w.	S. Roch, C.; Double.	5 23	7 20	4	Sets.
W.	17	r.	Octave of S. Laurence; Double.	5 24	7 19	4	7 12
T.	18	w.	S. Hyacinth, C.; Double.	5 25	7 17	4	7 33
F.	19	w.	B. Urban II., Pope, C.; Double.	5 26	7 15	3	7 55
S.	20	w.	S. Bernard, Abb., C., D., Fast; Double. Transferred Vigil of Assumption.	5 28	7 14	3	8 18
			Twelfth Sunday after Pentecost.				
Sun	21	w.	S. Joachim, Father of the B.V.M., C.; Double 2nd cl.	5 29	7 12	3	8 43
M.	22	w.	Octave of the Assumption; Double.	5 30	7 11	3	9 11
T.	23	w.	S. Philip Benitius, C; Double.	5 31	7 09	2	9 48
W.	24	r.	S. Bartholomew, Ap.; Double 2nd cl.	5 32	7 07	2	10 32
T.	25	w.	S. Louis, King of France, C.; Semi-Double.	5 33	7 06	2	11 30
F.	26	r.	S. Zephyrinus, Pope, M.; Double.	5 34	7 04	2	A.M
S.	27	w.	S. Joseph Calasanctius, C.; Double.	5 36	7 02	1	0 36
			Thirteenth Sunday after Pentecost.				
Sun	28	w.	The Most Pure Heart of Mary; Double Maj.	5 37	7 01	1	1 51
M.	29	r.	Decollation of S. John Baptist; Double Maj.	5 38	6 59	1	3 10
T.	30	w.	S. Rose of Lima, V.; Double.	5 39	6 57	0	4 30
W.	31	w.	S. Raymund Nonnatus, C; Double.	5 40	6 55	0	5 47

"And his mother kept all these words in her heart."
—S. LUKE ii., 51.

MOON'S PHASES

	D.	H.	M.			D.	H.	M.	
Full Moon	1	11	29 P.M.	New Moon		17	5	34 A.M.	
Last Quarter	9	1	13 A.M.	First Quarter		24	3	32 P.M.	
				Full Moon	31	7	51 A.M.		

S. Bartholomew, Apostle, August 24th. "We have found the Messiah of whom the prophets wrote, Jesus of Nazareth," said Philip to Nathaniel, the future Apostle. "Can any good come out of Nazareth?" replied the youth. "Come and see," said Philip. "Behold an Israelite indeed, in whom there is no guile," Our Lord said when he saw him coming. In wonderment Nathaniel exclaimed, "Whence knowest thou me?" Our Lord answered, "Before that Philip called thee, when thou wast under the fig-tree, I saw thee." The grace of faith filled the humble-minded youth and he cried, "Thou art the Son of God, the King of Israel."

Indulgenced Prayer

Hail Mary, full of sorrows, the Crucified is with thee; tearful art thou among women, and tearful is the fruit of thy womb, Jesus. Holy Mary, Mother of the Crucified, give tears to us, crucifiers of thy Son, now and at the hour of our death. Amen. An Indulgence of 100 days when said with a contrite heart in honor of the most holy Virgin in her desolation.

NINTH MONTH
30 DAYS

September

THE SEVEN DOLORS

"O all ye that pass by the way, attend, and see if there be any sorrow like to my sorrow."—LAMENTATIONS i., 12.

DAY OF WEEK.	DAY OF MONTH.	COLOR OF VESTMENTS	1898	SUN. R. h. m.	SUN. S. h. m	SUN. Fast. m.	MOON. Rises. h. m
T.	1	w.	S. Elizabeth Queen of Portugal, W.; Semi-Double.	5 42	6 51	0	7 06
F.	2	w.	S. Stephen, King, C.; Semi-Double.	5 43	6 52	1	7 31
S.	3	r.	S. Philomena, V., M.; Double.	5 44	6 50	1	7 58
			Fourteenth Sunday after Pentecost.				
Sun	4	w.	S. Rose of Viterbo, V.; Double.	5 45	6 48	1	8 27
M.	5	w.	S. Laurence Justinian, Bp.; Semi-Double.	5 46	6 46	2	9 01
T.	6	w.	S. Augustine, Bp., D.; Double.	5 47	6 45	2	9 40
W.	7	w.	S. Adrian III., Pope, C.; Double.	5 48	6 43	2	10 27
T.	8	w.	Nativity of the B.V.M.; Double 2nd cl., with octave.	5 50	6 41	3	11 18
F.	9	w.	S. Sergius I., Pope, C.; Double.	5 51	6 39	3	A.M.
S.	10	w.	S. Hilary, Pope, C.; Double.	5 52	6 37	3	0 18
			Fifteenth Sunday after Pentecost.				
Sun	11	w.	The Most Holy Name of Mary; Double Maj.	5 53	6 35	4	1 19
M.	12	w.	Of the Octave of the Nativity; Double.	5 54	6 33	4	2 22
T.	13	w.	Of the Octave; Double.	5 55	6 32	4	3 26
W.	14	r.	Exaltation of the Holy Cross; Double Maj.	5 56	6 31	5	4 30
T.	15	w.	Octave of the Nativity; Double.	5 57	6 29	5	Sets.
F.	16	r.	SS. Cornelius, Pope, and Cyprian Bp., MM.; Double.	5 58	6 27	5	6 22
S.	17	w.	Stigmata of S. Francis of Assisi; Double.	6 00	6 25	6	6 48
			Sixteenth Sunday after Pentecost.				
Sun	18	w.	The Seven Dolors of the B.V.M; Double Maj.	6 01	6 23	6	7 15
M.	19	r.	SS. Januarius, Bp., and Companions MM.; Double.	6 02	6 21	6	7 50
T.	20	w.	S. Agapitus, Pope, C.; Double.	6 03	6 19	7	8 32
W.	21	r.	S. Matthew, Ap., Double 2nd cl. Ember Day, Fast	6 04	6 17	7	9 25
T.	22	w.	S. Thomas of Villanova, Bp., C.; Double.	6 05	6 16	7	10 27
F.	23	r.	S. Linus, Pope, M.; Ember Day, Fast, Double.	6 06	6 14	8	11 38
S.	24	w.	B.V. Mary de Mercede; Ember Day, Fast, Double.	6 07	6 13	8	A.M
			Seventeenth Sunday after Pentecost.				
Sun	25	r.	SS. Eustachius and Companions, MM.; Double.	6 08	6 11	8	0 54
M.	26	r.	S. Eusebius, Pope, M.; Double.	6 09	6 09	9	2 10
T.	27	r.	SS. Cosmas and Damian, MM.; Semi-Double.	6 11	6 07	9	3 27
W.	28	r.	S. Wenceslaus, M.; Semi-Double.	6 12	6 05	9	Rises.
T.	29	w.	Dedication of S. Michael, the Archangel; Double 2nd cl., with octave.	6 13	6 03	10	5 31
F.	30	w.	S. Jerome, D.; Double.	6 14	6 01	10	5 57

"And thy own soul a sword shall pierce."—S. LUKE ii., 35.

MOON'S PHASES

	D.	H.	M.			D.	H.	M.	
Last Quarter.....	7	5	51	P.M.	First Quarter....	22	9	39	P.M.
New Moon.....	15	7	10	P.M.	Full Moon	29	6	11	P.M.

S. Matthew, Apostle, September 21st. Obey all inspirations of Our Lord as promptly as S. Matthew, who, at a single word, "laid down," says S. Bridget, "the heavy burden of the world to put on the light and sweet yoke of Christ." The words of the Divine Preacher were so precious to him that from that moment earthly riches were nought to him. It was his joy that Our Lord had deigned to call so mean a person and so great a sinner to His grace.

Indulgenced Prayer

Angel of God, my guardian dear,
To whom His love commits me here,
Ever this day be at my side
To light and guard, to rule and guide.

Indulgence of 100 days whenever devoutly said. A Plenary indulgence, when said morning and evening throughout the year, can be obtained on the Feast of the Holy Angels Guardian, Oct. 2nd, on the usual conditions. A Plenary indulgence, in *Articulo Mortis* to all who have been accustomed during life to say frequently the prayer.

TENTH MONTH
31 DAYS

October

THE HOLY ANGELS
THE ROSARY

"He shall send his angel before thee."
—GENESIS XXIV., 7.

DAY OF WEEK.	DAY OF MONTH.	COLOR OF VESTMENTS.	1898	SUN. R. h.	SUN. R. m.	SUN. S. h.	SUN. S. m	SUN. Fast. m.	MOON Rises h.	MOON Rises m
S.	1	r.	S. Gregory the Armenian, Bp., M.; Double.	6	16	5	59	10	6	25
			Eighteenth Sunday after Pentecost.							
Sun	2	w.	The Holy Rosary; Double 2nd cl.	6	17	5	58	11	6	58
M.	3	w.	The Angels Guardian; Double Maj.	6	18	5	56	11	7	36
T.	4	w.	S. Francis of Assisi, C.; Double Maj.	6	20	5	54	11	8	21
W.	5	w.	S. Galla, W.; Double.	6	21	5	52	12	9	10
T.	6	w.	S. Bruno, C.; Double.	6	22	5	51	12	10	06
F.	7	w.	S. Mark, Pope, C.; Double.	6	23	5	49	12	11	07
S.	8	w.	S. Bridget, W.; Double.	6	25	5	48	13	A.M.	
			Nineteenth Sunday after Pentecost.							
Sun	9	w.	Maternity of the B.V.M.; Double Maj.	6	26	5	46	13	0	08
M.	10	w.	S. Francis Borgia; Semi-Double.	6	27	5	44	13	1	11
T.	11	w.	B. John Leonard, C.; Double.	6	28	5	42	13	2	15
W.	12	g.	Of the Feria; Double.	6	29	5	40	14	3	19
T.	13	w.	S. Edward, King, C.; Semi-Double.	6	30	5	39	14	4	25
F.	14	r.	S. Callistus, Pope, M.; Double.	6	31	5	37	14	5	34
S.	15	w.	S. Teresa, V.; Double.	6	32	5	35	14	Sets.	
			Twentieth Sunday after Pentecost.							
Sun	16	w.	Purity of the B.V.M.; Double Maj.	6	34	5	34	14	5	50
M.	17	w.	S. Hedwiges, W.; Semi-Double.	6	35	5	32	15	6	31
T.	18	r.	S. Luke, Evangelist; Double 2nd cl.	6	36	5	30	15	7	21
W.	19	w.	S. Peter of Alcantara, C.; Double.	6	37	5	28	15	8	21
T.	20	w.	S. John Cantius, C.; Double.	6	39	5	27	15	9	31
F.	21	w.	S. Hilarion, Abb.; simple.	6	40	5	26	15	10	44
S.	22	w.	Votive Office of the Immaculate Conception; Semi-Double.	6	41	5	24	16	11	58
			Twenty-First Sunday after Pentecost.							
Sun	23	w.	The Most Holy Redeemer; Double Maj.	6	42	5	23	16	A.M.	
M.	24	w.	S. Raphael Archangel; Double Maj.	6	43	5	21	16	1	12
T.	25	w.	S. Boniface I., Pope, C.; Double.	6	45	5	19	16	2	26
W.	26	r.	S. Evaristus, Pope, M.; Double.	6	46	5	18	16	3	36
T.	27	v.	Vigil of SS. Simon and Jude, Apostles; Double.	6	47	5	17	16	4	47
F.	28	r.	SS. Simon and Jude, Apostles; Double 2nd cl.	6	49	5	15	16	Rises.	
S	29	w.	Votive Office of the Immaculate Conception; Semi-Double.	6	50	5	13	16	4	57
			Twenty-Second Sunday after Pentecost.							
Sun	30	g.	Twenty-second Sunday after Pentecost; Double.	6	51	5	12	16	5	33
M.	31	w.	S. Siricius, Pope, C.; Fast, Double.	6	52	5	10	16	6	13

"So I say to you, there shall be joy before the angels of God upon one sinner doing penance."—S. LUKE XV., 10.

MOON'S PHASES

	D.	H.	M.		D.	H.	M.
Last Quarter.....	7	1	5 P.M.	First Quarter....	22	4	9 A.M.
New Moon.....	15	7	37 A.M.	Full Moon	29	7	18 A.M.

S. Luke, the Evangelist, Oct. 18. The emblem of S. Luke in the vision of Ezekiel is the ox, the animal of sacrifice. The Fathers of the Church saw a special fitness in this, for in the fourfold picture of the life of Christ, drawn by the Evangelists, it is the priesthood of Jesus and the shedding of His blood for sinners that characterize this gospel. The opening scene is the sacrifice of the priest, Zachary, now about to make way for the sacrifice of the New Law. S. Luke alone mentions the circumcision, the first blood-shedding. He alone describes the sweat of blood in the agony in the garden.

Indulgenced Prayer

An indulgence of 100 days can be obtained each day by reciting the *De Profundis* about nightfall. A Plenary indulgence can be obtained once in the year, on any day after having confessed and communicated, by those who recite the *De Profundis* every day throughout the year.

ELEVENTH MONTH
30 DAYS

November

THE SOULS IN PURGATORY

"It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from their sins."—II. MACHABEES xii., 46.

DAY OF WEEK.	DAY OF MONTH.	COLOR OF VESTMENTS.	1898	SUN. R. h.	SUN. R. m.	SUN. S. h.	SUN. S. m	SUN. Fast. m.	MOON Rises. h.	MOON Rises. m.
T.	1	w.	ALL SAINTS, HOLY DAY OF OBLIGATION; Double 1st cl., with octave.	6	54	5	09	16	7	02
W.	2	b.	ALL SOULS; Semi-Double.	6	55	5	08	16	7	56
T.	3	w.	Of the Octave; Semi-Double.	6	56	5	06	16	8	54
F.	4	w.	S. Charles Borromeo, Bp., C.; Double.	6	57	5	05	16	9	55
S.	5	w.	Of the Octave; Semi-Double.	6	59	5	04	16	10	56
			Twenty-Third Sunday after Pentecost.							
Sun	6	w.	Of the Sunday; Semi-Double.	7	01	5	03	16	11	57
M.	7	w.	Of the Octave; Semi-Double.	7	02	5	02	16	A.M.	
T.	8	w.	Octave of All Saints; Double.	7	03	5	01	16	1	02
W.	9	w.	Dedication of S. John Lateran; Double Maj.	7	05	5	00	16	2	06
T.	10	w.	S. Andrew Avellino, C.; Double.	7	06	4	59	16	3	13
F.	11	w.	S. Martin of Tours, Bp., C.; Double.	7	07	4	58	16	4	22
S.	12	r.	S. Martin I., Pope, M.; Double.	7	09	4	57	16	5	35
			Twenty-Fourth Sunday after Pentecost.							
Sun	13	w.	Patronage of the B.V.M.; Double Maj.	7	10	4	55	16	Sets.	
M.	14	w.	S. Deusdedit, Pope; Double	7	11	4	54	15	5	10
T.	15	w.	S. Gertrude, V.; Double.	7	12	4	53	15	6	09
W.	16	r.	S. Josaphat, Bp., M.; Double.	7	13	4	52	15	7	18
T.	17	w.	S. Gregory Thaumaturgus, Bp., C.; Double.	7	15	4	51	15	8	31
F.	18	w.	Dedication of the Basilica of SS. Peter and Paul; Double Maj.	7	16	4	50	15	9	48
S.	19	r.	S. Pontianus, Pope, M.; Double.	7	18	4	49	14	11	03
			Twenty-Fifth Sunday after Pentecost.							
Sun	20	w.	S. Felix of Valois, C.; Double.	7	19	4	48	14	A.M.	
M.	21	w.	Presentation of the B.V.M.; Double Maj.	7	20	4	47	14	0	17
T.	22	r.	S. Cecilia, V., M.; Double.	7	21	4	46	14	1	28
W.	23	r.	S. Clement, Pope, M.; Double.	7	22	4	46	13	2	37
T.	24	w.	S. John of the Cross, C.; Double.	7	24	4	45	13	3	46
F.	25	r.	S. Catharine, V., M.; Double.	7	25	4	45	13	4	55
S.	26	w.	S. Sylvester, Abb.; Double.	7	26	4	44	12	6	02
			First Sunday in Advent.							
Sun	27	v.		7	27	4	44	12	Rises.	
M.	28	w.	S. Gregory III., Pope; Double.	7	28	4	43	12	4	55
T.	29	w.	St. Gelasius I., Pope, C.; Double.	7	30	4	43	11	5	14
W.	30	r.	S. Andrew, Ap., M.; Double 2nd cl.	7	31	4	43	11	6	45

"The fire shall try every man's work, of what sort it is."—I. CORINTHIANS iii., 13.

MOON'S PHASES

	D.	H.	M.			D.	H.	M.	
Last Quarter	6	9	28 A.M.	First Quarter		20	0	5 P.M.	
New Moon	13	7	20 P.M.	Full Moon		27	11	39 P.M.	

S. Andrew, Apostle, Nov. 30th. When S. Andrew saw the gibbet on which he was to die, he exclaimed, "O good cross made beautiful by the limbs of Christ, so long desired, now so happily found! Receive me into thy arms, and present me to my Master, that He who redeemed me through thee may now accept me from thee." Two whole days the martyr remained hanging on this cross alive, preaching with outstretched arms from this chair of truth to all who came near, and entreating them not to hinder his passion.

Indulgenced Prayer

For the better celebration of the Feast of the Nativity of Our Savior, Pope Pius VII. granted to all who make a Novena of preparation consisting of pious exercises, prayers, acts of virtue, etc., an indulgence of 300 days each day of the said Novena, and a Plenary indulgence to those who have made the Novena, have confessed and communicated, and prayed for the intention of the Supreme Pontiff.

TWELFTH MONTH
31 DAYS

December

THE ADVENT
OF CHRIST

"The Lord possessed me in the beginning of his ways."
—PROVERBS viii., 22.

DAY OF WEEK.	DAY OF MONTH.	COLOR OF VESTMENTS.	1898	SUN. R. h.	SUN. R. m.	SUN. S. h.	SUN. S. m.	SUN. Fast. m.	MOON Rises h.	MOON Rises m.
T.	1	w.	S. Didacus, C.; Semi-Double.	7	32	4	43	11	7	45
F.	2	r.	S. Bibiana, V., M.; Semi-Double, Fast.	7	33	4	43	10	8	46
S.	3	w.	S. Francis Xavier, C.; Double.	7	34	4	43	10	9	47
			Second Sunday in Advent.							
Sun	4	v.	Of the Sunday; Semi-Double.	7	35	4	42	9	10	49
M.	5	w.	S. Stanislaus Kostka; Double.	7	36	4	42	9	11	52
T.	6	w.	S. Nicholas, Bp., C.; Double.	7	37	4	42	9	A.M.	
W.	7	w.	S. Ambrose, Bp., D.; Fast, Double.	7	38	4	41	8	0	57
T.	8	w.	THE IMMACULATE CONCEPTION OF THE B.V.M.; Double 1st cl., with octave.	7	39	4	41	8	2	02
F.	9	r.	S. Eutychianus, Pope, M.; Fast, Double.	7	40	4	41	7	3	10
S.	10	w.	Translation of the Holy House of Loretto; Double Maj.	7	41	4	41	7	4	22
			Third Sunday in Advent.							
Sun	11	v.	Of the Sunday; Semi-Double.	7	42	4	42	6	5	37
M.	12	r.	S. Melchiades, Pope, M; Double.	7	43	4	42	6	Sets.	
T.	13	r.	S. Lucy, V., M.; Double	7	44	4	42	5	4	54
W.	14	w.	S. Leonard of Port Maurice C.; Fast, Ember Day.	7	45	4	42	5	6	10
T.	15	w.	Octave of the Immaculate Conception; Double.	7	45	4	42	4	7	28
F.	16	r.	S. Eusebius Bp., M.; Semi-Double, Fast, Ember Day.	7	46	4	43	4	8	48
S.	17	w.	S. Peter Chrysologus, Bp., C., D. Fast, Ember Day.	7	46	4	43	4	10	05
			Fourth Sunday in Advent.							
Sun	18	v.	Of the Sunday; Semi-Double.	7	47	4	43	3	11	19
M.	19	w.	B. Urban V., Pope; Double.	7	47	4	44	3	A.M.	
T.	20	w.	Expectation of the Birth of Our Lord; Double Maj.	7	48	4	44	2	0	29
W.	21	r.	S. Thomas, Ap., Double 2nd cl.	7	48	4	45	2	1	39
T.	22	v.	Of the Feria; Double.	7	49	4	45	1	2	47
F.	23	v.	Of the Feria; Double, Fast.	7	49	4	46	1	3	55
S.	24	v.	Vigil of the Nativity. Fast, Double.	7	50	4	46	0	4	57
			Christmas Day.							
Sun	25	w.	CHRISTMAS DAY; Double 1st cl., with octave.	7	50	4	47	Slow.	5	59
M.	26	r.	S. Stephen, Protomartyr; Double 2nd cl., with octave.	7	51	4	47	1	Rises.	
T.	27	w.	S. John Ap.; Double 2nd cl., with octave.	7	51	4	48	1	4	37
W.	28	v.	The Holy Innocents; Double 2nd cl., with octave.	7	51	4	48	2	5	37
T.	29	r.	S. Thomas of Canterbury, Bp., M.; Double.	7	52	4	49	2	6	38
F.	30	w.	Of the Octave of the Nativity; Double.	7	52	4	50	3	7	40
S.	31	w	S. Sylvester, Pope, C.; Double.	7	52	4	51	3	8	41

"Hail, full of grace."—S. LUKE i., 28.

MOON'S PHASES

	D.	H.	M.		D.	H.	M.
Last Quarter	6	5	6 A.M.	First Quarter	19	10	22 P.M.
New Moon	13	6	43 A.M.	Full Moon	27	6	39 P.M.

S. Thomas, Apostle, Dec. 21st. He who once saw danger in the little journey to Bethany, says S. John Chrysostom, now full of courage, carries the faith further than any of the Apostles. The mission of S. Thomas was to the Far East. He planted the Faith among Medes and Persians, in Parthia and Bactria, and even penetrated into India. There, in the city of Meliapore, he won his Martyr's crown at the hands of an infidel, who slew him with the thrust of a lance.

MOST REV. MGR. R. MERRY DEL VAL,
Apostolic Delegate.

Most Rev. Mgr. R. Merry del Val,

Apostolic Delegate.

THE past year, 1897, memorable as it will ever be to many on account of the Diamond Jubilee of our Gracious Queen, in the celebration of which none were more prominent or more earnest than her Catholic Canadian subjects, will also be a red letter year in the annals of the history of the Church in Canada by reason of our ruler in matters spiritual, the Holy Father, having sent us from his own inner household, a delegate charged with a mission of the highest importance to all Catholics, and the greatest interest to all Canadians—a mission of peace to Canada. Apparently in response to a petition to the Holy See, signed by some forty-five Catholic Ministers, Senators and Members of Parliament, belonging to the Liberal Party, but containing no direct reference to the Manitoba School question, the Sovereign Pontiff sent Mgr. Raffaele Merry del Val as his personal representative, and clothed by that fact with all requisite power, irrespective of any title or other designation, on a mission of peace to the Church in Canada, but chiefly to aid in settling that same question, which had been a trouble to Canada for seven years, and embittered her public life as hardly anything else had done.

For a *quasi* diplomatic mission to a British country, no more fitting representative could have been chosen. His mother's ancestors came from the county of Waterford, Ireland, and she herself was the daughter of Count Torre Diaz, a Spanish senator, who married when in England, and resided there for a number of years. His father, His Excellency Don Merry del Val, who is now the Spanish Ambassador at the Vatican, was formerly secretary of the Spanish Embassy in England, and was stationed there in 1862, the year of the future Delegate's birth. To the fact that his early education was in England, in whose schools he spent some nine years, is due the command of beautiful English and the faultless pronunciation which surprised and charmed the thousands who heard the Delegate in Canada. His later studies were in Belgium and Rome, so that his mastery of the Spanish, English, French, Italian and Latin languages is in a measure accounted for. In 1887 he was a member of the Vatican Embassy to the Golden Jubilee of Queen Victoria; in 1888, one of the representatives of the Holy See at the funeral of the Emperor Frederick at Berlin. He is secretary of the commission for the reunion of the dissentient churches —the work perhaps the nearest to the heart of the Venerable Pontiff. His birth and training fitted him for high honors, and the Holy Father took him as one of his own household. It helps to realize what that means when it is remembered that Mr. Russell, in his cablegram announcing the appointment, quoted the Pope as saying that, in detaching one so closely attached to his own person on the mission, he gave exceptional assurance of special personal interest in the religious welfare of his people in Canada.

Mgr. R. Merry del Val arrived in Canada in March. His visit was at once made the occasion for an unequalled display of the fervent loyalty of Canadian Catholics to the Holy See. To this was added, as his stay lengthened, and his aims and methods were more clearly seen, the good wishes of the whole Canadian people for a successful issue of his mission. Immense public receptions in Montreal, Quebec and Ottawa filled the public attention during the first weeks of his stay. Visits of state were paid, and meetings of the Episcopacy held, and a conference of Archbishops. The principal Catholic institutions were visited, innumerable addresses presented, and honorary degrees conferred. His reception in Toronto was a revelation of Catholic feeling away from Catholic centres. He sang High Mass and Vespers there, was entertained with a large company at luncheon by the Premier at the Parliament buildings; visited the schools and convents, and gave

a public reception. A meeting of the Ontario Episcopacy was held under his presidency.

The Prairie Province was next visited; his welcome was nowhere more hearty. Everywhere the dominant notes were the same, in the unanimity and cordiality of the welcome given him by the Catholic people, and the real appreciation shown by our Protestant fellow-citizens of his mission and his worth.

His personality won half the battle. Straight, tall and young, with dark eyes and broad forehead, his face and bearing showed at once strength of mind, determination, and dignified reserve; yet, no less conspicuous was the fact that he was blessed with a pleasant nature, and endowed with a tenderness and spirituality befitting a man chosen by Leo XIII. for an intimate.

In the midst of all the public display, he went immediately to the business of his mission, inviting information everywhere, and being accessible to everyone. What he did, and what he has accomplished, he did not choose to say. The agent of the Canadian Liberals at Rome announced, coincident with the sending of the Delegate, that Rome had commanded the agitation to be suspended pending his visit. Whether or not that was so, certainly there was a temporary suspension. He himself neither paraded nor disguised his mission, but ever laid stress on his desire for peace, and for the peace, not of force, but of good will. At Montreal, he said at a banquet given in his honor, that his mission was not to interfere with any of the liberties that exist in this country, nor to enter into matters which did not lie in his province, but directly and indirectly to conciliate. And in this spirit he was welcomed and appreciated by the whole Canadian people. His incessant work Canadian Catholics saw, as also the immediate result of the increased veneration and devotion for the Holy See and Mother Church. Doubtless, the more particular results of his mission shall soon be made known to us.

He left for Rome in July, meeting Mr. Laurier in England. Before his departure, he gave to all Catholics an official statement, that the matter is now in the hands of the Supreme Pontiff, who is perfectly informed of the facts, and with whom it remains to finally decide the obligations of Catholics by knowledge of the religious side of the question, and whose judgment must not be anticipated. He commanded that in the meantime all agitation be stopped and discussions suspended, and he warned the faithful, on their part, against doing anything that might be construed as belittling the authority of the Canadian Episcopate.

There the matter rests. The result is in the hands of the holiest and wisest, and cannot be wrong. That we may be hopeful of good things was, however, told by himself in his last words before leaving us. On his way back he was entertained at luncheon at Niagara Falls by Sir Frank Smith, and in his speech of farewell, he expressed his belief that his mission of peace had not fallen short of success. May God make that belief an assurance for us.

JAMES E. DAY.

QUEEN OF THE MAY.

(Written for The Catholic Almanac.)

Purple and gold the haze of the sunlight is sending
Glittering shafts through the odorous blossoms of May,
While in a pean of joy to the wide gate of Heaven ascending,
Sing the birds to their beauteous Queen at her innocent play.

Softly around her the fragrant May blossoms are drifting,
Eager to lay themselves under her delicate feet;
High from the greensward the lilies their fair blooms are lifting,
Silently standing the Lily of Israel to greet.

Thou art fair, O, our Queen; thou art fair, and no spot is there in thee.
Thou art bright as the day star, and whiter than lilies are white.
Thus saith the Lord, who left Heaven and glory to win thee,
And cleft with thy brightness the blackness and gloom of our night.

The freshness of spring, and the song of the summer's awaking;
The glory of noon, and the pearls of the newly-born day;
The myriads of stars in the heavens their vast circles making,
Are thine by the word of the Lord, O, thou Queen of the fragrance of May.

TERESA.

DEVOURED BY WOLVES!

A CANADIAN CHRISTMAS EVE OF HORROR!!

STORY OF THE MIRACULOUS MEDAL.

(*Written for the Catholic Almanac*)

BEARS, wolves, wolverines, and other wild animals, were very plentiful in the county of Ontario—particularly in the northern part of the county, at the close of the last, and long after the beginning of the present century. The early settlers suffered much from the depredations of those animals, and many and thrilling were the tales told at the log cabin fireside of women and children having been devoured by wolves, and of the hair-breadth escapes of benighted travellers from the ferocious animals. Not infrequently had it happened that the solitary settler, missing his way in the depth of the forest, found refuge in the protecting branches of a friendly tree, whilst a pack of the bloodthirsty brutes kept howling and leaping and snapping around it, in their cruel eagerness to get at their prey, until daylight brought relief. Of those narratives, the following, which is referred to in Higgins' Historical Sketch of the County of Ontario, is perhaps among the saddest and most tragical:

On the removal of the seat of government from Newark to York (now, respectively, Niagara and Toronto), in 1796, amongst those who followed in its wake was a certain Corporal Crawford, a discharged British soldier, and his wife and two children. Crawford, it appears, had met with an accident, causing the loss of an eye, which led to his discharge. He was a fine-looking man, athletic and well proportioned, and standing over six feet in height. His wife, Mary, whom the corporal had married some six months previously, was the widow of a deceased soldier, and her two children, a girl and a boy, four and six years of age, respectively, were by the first husband. She was a tidy, clever, hearty young Irishwoman, of some five and twenty. Crawford, who was about ten years her senior, was a Scotchman. He was much given to hunting and fishing, spent a good deal of his time in the woods, and was quite a succesful sportsman. Although he was privileged to take up 400 acres of land, and might have done so almost anywhere in the front, along the lake shore, at the time we are writing about; he was too careless for his own advantage, and too indifferent to what was due to his family about selecting his location. In company with a friendly Indian of the Mississagua tribe, for whom he had done some kindness, and who was very much attached to him, Crawford spent days and weeks camping in the woods, hunting and trapping fur-bearing animals, which were then so numerous in the unbroken forest. On one of such excursions, the ex-soldier was taken to a beaver-meadow, on the borders of a stream flowing into Lake Simcoe (supposed to be the site of the present village of Beaverton, in North Ontario), where the game was very abundant. There were many delightful spots on the margin of the lake, looking out over the tranquil waters, and to one of these, Crawford was specially attracted, and had determined upon making it his future home. He managed to build a log cabin and make a little clearing: and to this sequestered location

"In depth of woods embraced,"

he, with the help of the friendly Indian, conveyed his wife and children, in the early spring of the year, the season being remarkably fine and mild. The wife was charmed with the beauty of the place and its surroundings; and if the cabin were small and lonely, it was well provided. Venison was plentiful, and as well as partridge and other wild fowl, could be had almost anywhere in the woods with little trouble, and the most delicious fish might be taken at pleasure from stream and lake, while wild strawberries and raspberries grew in great abundance about the place. Then, the care of her children and their amusing prattle helped to relieve the loneliness of her situation. And she was soon able to manage a canoe and paddle over the waters of the lake with the delighted children, who felt the joyousness of Nature's freedom and innocence in all their sylvan surroundings. Time passed pleasantly during the summer and fall over the contented little family in the woods. The Indian trail, between their village, north of Lake Couchiching (now Orillia), and Lake Ontario, passed near the cabin, and the red men and their squaws were all most friendly disposed toward the solitary white family. Once, the cupidity of a young squaw tempted her to take from the little white girl a little silver medal, which was enclosed in a chamois covering and hung on a ribbon around the child's neck. It was only a small silver trinket, seemingly, and there was attached to it a little curious stone pendant resembling a lovely white pearl. But the mother valued the trinket very much. It had been blessed and placed on the child's neck by a Jesuit priest, by whom she had been baptized; and the mother insisted that, when out on Lake Simcoe—which is noted for the suddenness with which squalls spring up—she had only to look at the little stone, that it changed color and turned dark, foreboding a storm, and that when trouble to the family hovered near, the stone also gave warning by similar changes of color, and that when the color changed to red it foretold the spilling of blood. Mrs. Crawford, in fact, regarded this as her greatest treasure. And her grief at its loss may be imagined when she found it missing. After a week or so it was returned by the Indians. It had been seen with the young squaw, and she was compelled to give it up. It was, however, stolen a second time, but returned again by the hands of a Jesuit missionary, as will appear further on. A belt of wampum was kept constantly hung up in a conspicuous part of the cabin, having been given by the chief of the tribe to Crawford, as a token of friendship and protection; and an excellent purpose it served when strolling Indians came that way.

Signs of the coming winter were now beginning to be noticed, and the Indians predicted bad weather and a severe season. There was an unusually early fall of snow, and these intimations weighing with her, the wife wished to be nearer the settlement of York. She had also an additional reason for wishing to make the change, being near her confinement. One thing and another delayed their departure, until the poor woman was unexpectedly overtaken in her confinement. Her illness brought her to death's door, and her life would have been endangered by any attempt at removal.

Winter, in all its severity, came on apace, as had been predicted, and this year much earlier than usual. The husband exhausted all his resources and ingenuity in providing for the wants of wife and family. Indeed, from the ample natural means at command, provided by an all-bounteous Providence, he had no difficulty in laying in stores of food and procuring firewood. Bread, and the flour to make it with, was the one great deficiency, and the little stock of the latter on hand was supplemented as far as possible by large gatherings of nuts, which were ground and mixed with it. The mother and infant (another girl) grew stronger, and, to the mother's joy, the infant girl was baptized into the Catholic faith by the Jesuit missionary to the Mississagua Indians, located at Lake Couchiching. The good father made the tramp of over twenty miles on snowshoes to administer the last rites of the Church to the mother, who was supposed to be dying, as well as to baptize the infant. The "blessed medal," as it was called, was again returned by the priest, to whom it had been given for the purpose by an Indian, and by his hands again placed on the little girl's neck with his pious blessing.

As has been said, the winter was one of unusual severity. Toward Christmas, the howling of starving packs of wolves was incessant throughout the long nights, filling the poor wife and children of Crawford with terror. Crawford had his gun, of course, but only a scant supply of ammunition. He was, when the weather permitted, in the habit of making short excursions in order to obtain, when possible, fresh supplies, which he always endeavored to fetch home before night came on, to the expectant family. From one of these—the last in his tragic story—he did not return as usual.

It was Christmas Eve. Night fell, and darkness set in, and the uneasiness of the wife grew to alarm at the husband's continued absence. She went out and "tooted the horn" again and again, as was the custom of the early settlers, so as to guide absent members of the family who may have lost their way. But there was no answering response. Solitary wolves were seen prowling about by her on these occasions when she went to the door and "tooted" in the blinding snow-storm which prevailed, and overcome with terror, she considered it unsafe any longer to venture outside the door, which was kept shut and barred. Far into the night the howling of a pack of wolves, at first distant, came nearer and nearer the cabin. Listening and trembling, she heard a rush towards the door, and believing she heard the voice of her husband, in her fond eagerness to give him succor, opened the door. Fatal step! The ferocious brutes madly rushed in, tumbling over each other in their bloodthirsty eagerness. The terror-stricken, defenceless woman, with her infant hugged to her despairing breast, was knocked down and quickly overcome, the savage animals fighting and tearing each other in glutting with wild fury over their helpless prey. A child's crib, clumsily made of heavy pieces of timber, was overturned in the dreadful onslaught, and covered up within it was the little girl, the older of the children. She was completely hidden by the overturned crib, and, rendered unconscious by fright, never moved.

Daylight—daylight, Christmas morning—broke in upon this horrible scene in the woods, when Crawford arrived, only to see the wolves, some of them with bloody jaws, slinking away from the havoc and wreck of his wretched cabin and the terrible destruction of his devoted wife and children. He had, it appeared, followed too far after a large buck which he had wounded, and on his return home night had fallen, the snow-storm had come on suddenly, and pursued by part of the hungry pack of wolves, which had got on the scent of the wounded deer, he had taken refuge in a tree. This was scarcely a mile distant from his home. While in this place of safety, the wolves, which were howling and jumping at the foot of the tree, suddenly followed in pursuit of the buck, which, unluckily, had taken a course that led towards the cabin. Crawford could tell from the savage howling that arose above the storm that something dreadful was going on in that direction. Frantic and heartbroken, he arrived upon the agonizing scene just pictured. Turning over the heavy crib, the little girl was found unhurt. Some bloody tresses of his poor wife's hair, some fragments of clothing, and the partially devoured carcass of a wolf were all that was left; but that was enough to show the shocking tragedy that had taken place, and the dreadful end of the defenceless woman and the two younger children. Immediately outside the door of the cabin were found the antlers of the buck, from which it was conjectured that the hunted animal ran towards the light when the door was opened by Mrs. Crawford, expecting to admit her husband.

Corporal Crawford never again returned to civilized life. The memory of the events of that dreadful night completely unhinged his reason. Through his friendly Indian companion, he was adopted by the Mississaguas, who regarded his infirmity of mind as an additional claim upon their protection. The little girl whose life was so miraculously preserved from the ravening jaws of the wolves, was returned to relatives of her mother on the American side, by whom she was cared for and brought up. The thriving village of Beaverton has grown up about the spot where Crawford is supposed to have built his cabin, and on the scene of the tragic occurrence are now populous streets, with fine shops, with railways, telegraphs, telephones, electric lights, and all the ad uncts of advanced civilization, where

once stood the dense forest which sheltered the savage wolves.

During the summer of 1859, an elderly lady, giving the name of Mrs. Adams, from Bloomington, in the State of Illinois, called at my office, in Whitby. She was accompanied by Mr. Charles Robinson, of Beaverton (father of C. Blackett Robinson, publisher of the "Presbyterian" newspaper), who was then Reeve of Thorah, and, I think, Warden of the county for that year.

"Mrs. Adams has an extraordinary childhood experience to relate to you, and a great curiosity to show you," observed Mr. Robinson, after some passing introductory remarks. And the above narrative, which was afterwards confirmed by Mr. Joseph Gould, ex-M.P., and is mentioned in his "Life and Times," and history of the county, was taken down.

"You may indeed call my escape miraculous; but under God's blessing and favor, I have always held to it, this blessed gift of a holy priest has been the means of preserving me from harm." Producing a gold locket, which was attached to a heavy gold chain worn around her neck, she opened it, and set within was displayed the "miraculous medal" and pearl-like pendant.

"This is what saved me from the wolves; it protected me in my childhood; it helped me to preserve the faith of my Irish Catholic mother as I grew up, and was daily surrounded by scoffers of our holy religion. It attracted to me the good man who became my husband, who joined the Church when he married me, who lived the life of a good, practical Catholic, influencing others by his good example, and who died strong in the faith. In the many troubles and vicissitudes of life, the touching it and feeling it about me has given me strength to resist temptation, and to pray to the Mother of our Lord for her intercession with her Divine Son in my behalf. I am now in my 76th year, and have lived a long and happy life. I had often resolved to re-visit the scene of the sad death of my mother, and this I have just done, after a period of seventy years. But there was not a vestige of anything that I could remember left, except the lake itself. The forest and its denizens had given way to towns and villages, houses and barns, grazing cattle and cultivated fields. Still, I had the gratification of beholding the place of such dreadful memories once more, and returning thanks to God through my tears, whilst kissing my 'miraculous medal' for my preservation.

"No, I am not superstitious; far from it. You may call it an amulet, if you like. I regard it as a link between myself and my guardian angel; my rainbow of promise, doubly blessed. I think the little stone is an opal, and as you know, the ancients set great store upon such, believing that it gave safety to, and imparted courage also to the owner, and was an infallible preservative of virtue and chastity."

I got a marked Bloomington paper in 1861, announcing the death of Mrs. Adams, so that she lived to be nearly eighty years of age. She had no children living, and I heard that she had left the locket and "miraculous medal" to a priest in Peoria.

W. H. H.

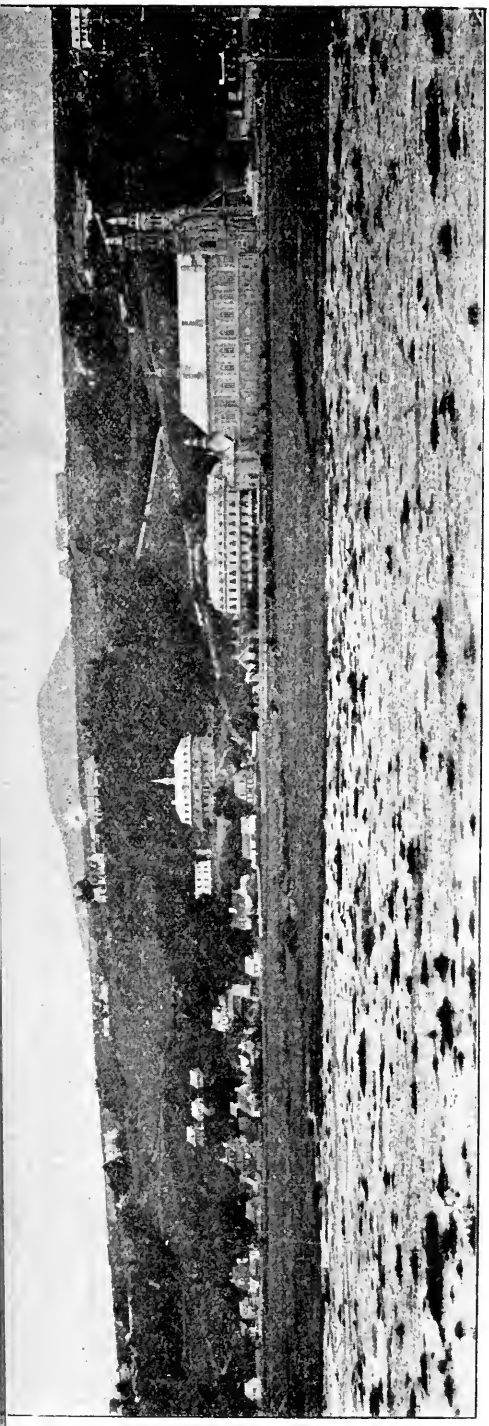
A VALENTINE.

If I were a leaf on a tree,
  And you were the wind from the west;
Would you waft me away in your strong embrace,
  And pillow my head on your breast?

If you were the sun in his strength,
  And I were a morsel of dew;
Would you lift me away from my low estate,
  And carry me nearer you?

If you were the king among men,
  And only my love were mine,
Would you single me out from all maidens on earth,
  To choose me your Valentine?

From "*Poems by Mary T. Reiley.*"



S. Anne de Beaupré, P.Q.

A VISIT TO S. ANNE DE BEAUPRE

MANY are the avocations, both religious and secular, carried out on the banks of the noble St. Lawrence, in the length of its majestic course to the sea. Perhaps no other new-world river can claim so much of the religious, as set forth in the magnificent churches, convents, colleges, seminaries and endless charitable institutions which grace its shores. But even these are not all it can boast of in things spiritual. A few miles on from the river's pride—quaint old Quebec—is situate another ancient place, favored of Nature and of God—the shrine of good S. Anne.

Much has been written of S. Anne's by experts in description, so this sketch will not pretend to give definite information, but rather, impressions during a short visit.

We had travelled all night from Mont real, so, on entering the Basilica, which we did at once, I fear the physical was far uppermost in me, for I felt there was not much use trying to be pious till we had breakfast, at least, if not some sleep. But it would require the intervention of the supernatural, I suppose, for robust health to feel otherwise.

The Church is a magnificent building, and spacious enough to allow the explorations of curious tourists who merely stay long enough for a general view, and to examine the pyramids of crutches and other articles left as grateful offerings for cures effected, without disturbing the devotions of pious pilgrims who surround the sanctuary. The altar is of white marble, and was decorated exclusively with white flowers, forming a halo round it. Just outside the altar rail is the beautiful statue of S. Anne and one of the relics. Here repair the clients for favors—invalids in Sedan chairs, the blind, lame, deaf and dumb, those in trouble of mind as well as body. It is a sight never to be forgotten, and to a careless glance might suggest only the sensation of discomfort which health has in the presence of infirmity. But as the crust of worldliness becomes softened, a feeling of brotherhood and kinship with these poor sufferers takes

possession of one, and the divine attribute of compassion, called up by the terribly realistic scenes in the sufferings of our Redeemer portrayed in painting and sculpture all around, surely helps one to a higher, holier frame of mind.

Everything at S. Anne's is "high" and "holy." One lodges at the Franciscan Convent, and climbs some seventy steps to reach its door. Over eighty steps reach from the street to the top of the Scala Sancta, but only about twenty of these are the holy steps, to be ascended on one's knees instead of ordinary fashion. This mode may be awkward and tiresome, but, ah, at the top one forgets the fatigue in contemplation of the groups representing the "Man of Sorrows." The demoniac expression of the soldiers in the "Scourging" arouses all one's wrath against—oneself. The agonized look on the faces of the Mother of Sorrows and S. John is not easily forgotten. The pathetic figure in the group, "Oh, God, look on the face of thy Christ!" would melt a heart of stone.

The stations of the Cross are planted on the mountain side, and are a little more difficult to make than one ordinarily finds that devotion.

But let us return to the Church. We may pass through a side door, and going through the lateral chapels, take our place in any part of the edifice, and always the same scene of incessant supplication with unswerving faith greets the eye. After the last morning train arrives, there is the veneration of the relic, when all go up to the altar-rail, and the priest applies the precious case to infirm portions of the body.

The good Redemptorists are busy workers. At all hours they are called on in their capacity of confessors, consolers and directors.

I think evening at S. Anne's is the time most in harmony with the spirit of the place.

"What joy to hear at evening's solemn hour,
The music of thy sweet-toned bells resound
O'er land and water, from thy lofty tower,
Inviting all to prayer."

In answer to the invitation, the Church was pretty well filled at benediction hour, though there was no special pilgrimage then at the shrine. And ah, the way those men sang the *Tantum Ergo* and other hymns without instrumental accompaniment! The rich notes soared along the lofty dome, and seemed an offering that must be heard by Heaven.

On passing from the Church the bells rang out a joyous peal, rising and swelling, echoing far out over the calm waters of the S. Lawrence, and returning from the purple old mountains to the listeners who strolled along the shore. A beautiful, peaceful, blessed spot is this, and well fitted to be the shrine of one so well beloved of God—La Bonne S. Anne de Beaupré.

ROSE FERGUSON.

Toronto, August, 1897.

IRISH CASTLES.

"Sweet Norah, come here, and look into the fire;
Maybe in its embers good luck we might see:
But don't come too near, or your glances so shining,
Will put it clean out, like the sunbeams, machree!

"Just look 'twixt the sods, where so brightly they're burning;
There's a sweet little valley, with rivers and trees—
And a house on the bank, quite as big as the squire's—
Who knows but some day we'll have something like these?

"And now there's a coach and four galloping horses,
A coachman to drive, and a footman behind;
That betokens some day we will keep a fine carriage,
And dash through the streets with the speed of the wind."

As Dermott was speaking, the rain down the chimney
Soon quench'd the turf fire on the hollowed hearth-stone;
While mansion and carriage in smoke wreaths evanished,
And left the poor dreamers dejected and lone.

Then Norah to Dermott these words softly whispered—
"'Tis better to *strive* than to vainly desire;
And *our* little hut on the roadside is better
Than palace, and servants, and coach—*in the fire!*"

'Tis years since poor Dermott his fortune was dreaming,
Since Norah's sweet counsel effected its cure;
For ever since then hath he toiled night and morning,
And now his snug mansion looks down on the Suir.

S. Michael's College, Toronto.

THE BASILIANS

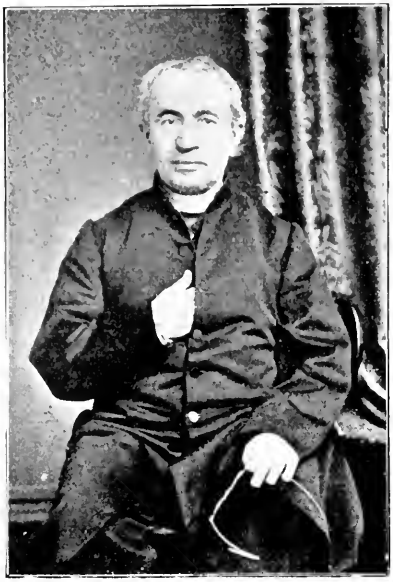
Foundation of the Order in France—Introduction to Canada by Bishop De Charbonnel—S. Michael's College, Toronto—Assumption College, Sandwich—The Novitiate, Toronto—Distinguished alumni—Parishes in charge of the Order.

THE Congregation of Basilians, or Priests of S. Basil, originated in the year 1800, with Archbishop d'Avian, of Vienne, in France, who established it to carry on preparatory colleges and seminaries for the education of young men for the priesthood. The first house was in the parish of S. Basil—whence the name—situate among the mountains of Vivarais.

For a number of years it was a free association, bound together but by the simple promise of consecrating itself to the teaching of youth, until, at the suggestion of Mgr. Guibert, then Bishop of Viviers (afterwards Archbishop of Paris), the Superior applied to Rome for recognition as a community bound by the usual religious vows of poverty, chastity and obedience. On November 23rd, 1863, Pope Pius IX. issued a decree approving and confirming the "pious institute."

The mother-house of the Basilians is at Annonay (Ardeche), France. Branches have been established in England and North Africa, as well as in Canada. The present Superior-General of the Order is the V. Rev. A. Fayolle: Provincial of Canada, V. Rev. Victor Marijon.

The establishment of the Congregation in this country was one amongst the many good works of the Bishop of Toronto. Armand Francois Marie, Comte De Charbonnel, a French nobleman of ancient lineage, a Capuchin and most zealous churchman, the Bishop alluded to, had himself received his classical education in one of the houses of the Basilians at Annonay, and knew the worth of the members of the community as religious organizers and instructors. Indeed, as has been already noted, this was the main end in view at the foundation of the community. The Reign of Terror and the suppression of the Jesuits in France had worked most disastrously against the recruiting of the ranks of the priesthood. The Basilians nobly entered the field, and with the best results to religion and education. From the small beginning, under the auspices of Mgr. d'Avian, three priests, seconding his wishes began to teach the rudiments of Latin to young peasants the first year. The following year the establishment,



Rev. Father Soulerin, C.S.B., First Superior of S. Michael's College.

endowed by the Government with the title of secondary school, numbered more than one hundred students. In 1802, the school was moved to Annonay, the most important town in the Department of Vivarais. Here, advancing under the authorization of the Empire, the numbers swelled to four hundred.

The Hon Captain Emsley.

V. Rev. Chas. Vincent, C.S.B., V.G.

Rev. Father Ferguson, C.S.B.

When Mgr. De Charbonnel entered Toronto, September 21st, 1850, as its Spiritual head, he was accompanied by Mgr. Prince, Coadjutor Bishop of Montreal, one Basilian priest (Father Maloney), and three students. Father Maloney was an Irish gentleman and an ecclesiastic of much repute, who had been teaching in the College during the Bishop's student days, and his abilities must have made a deep impression upon his former pupil. The new Bishop regarded him as the one man just fitted for the work in hand. And the legend runs that on Mgr. De Charbonnel's return to the College previous to taking charge of his diocese, in his eagerness to secure the Irish priest, his first utterance was, "Is Maloney here? Where is Maloney?" And "Where is Maloney?" was a standing joke against his Lordship for many a day after he had reached the episcopal dignity.

The beginning of the fast-approaching twentieth century will witness the fiftieth anniversary of the arrival of the Basilians in Ontario, and the opening of a College in the diocese of Toronto for the education of Catholic youth.

There are still among us some who witnessed these small beginnings of the Basilians in this country, while one of the original staff of professors, the Rev. Dr. Flannery, of St. Thomas, is still doing active work in his parish, upholding with his pen and from his pulpit the belief and rights of Catholics.

From the small house on Queen street, which first contained the new Order, and then the not much more commodious apartments adjoining the Palace, where

Rt. Rev. Mgr. Rooney.

Rev. F. R. Frachon, C.S.B.

Rt. Rev. Denis O'Connor, C.S.B., Bishop of London.

two of the professors were obliged to teach class in their private rooms—where an increase, however desired, to the half-dozen boarders then accommodated would have taxed the ingenuity of the Fathers, where the attendant noise of a large class of day pupils, as well as boarders, was continually in the ears of the patient and saintly Bishop—to the large pile of buildings on the height of ground on S. Joseph street, with the picturesque Church of S. Basil occupying the west end, and announcing the great share of parish and mission work unostentatiously done by the Fathers, is a great step on the road of progress. The number of boarders now reaches 140, and the staff, which some forty years ago consisted of the Superior, Father Soulerin, and four assistants, Fathers Maloney, Malbos, Vincent and Flannery, to-day numbers some nineteen professors in S. Michael's College, while the strength of the Basilians throughout the Province may be computed at about forty priests, with some ten scholastics and six novices, the annual expenditure in Toronto alone of College and collegians amounting, at the most moderate calculation, to $20,000.

Surely God's blessing can be seen in this prosperity, for the means from the outside world have been wonderfully disproportionate to the end already achieved.

In the early days of the Basilians, their great benefactor, Captain the Hon. John Elmsley—whose heart, bequeathed by will to his dearly loved religious, reposes behind the marble slab erected to his memory by them in S. Basil's Church, Toronto—donated a large portion of the present site of S. Michael's College.

The late Chevalier W. J. Macdonell, during his lifetime, presented to S. Michael's College his unique and valuable library, one of the largest private libraries in Toronto, which his extensive knowledge, ripe scholarship and educated judgment had gathered together.

Former students of S. Michael's College have remained firm friends of the institution, testifying their good-will whenever called upon. Their names can be found at the foot of the handsome stained glass windows of S. Basil's Church, and on the tablets in the porch, as benefactors to the building, while the prize lists, with the different scholarships and bursaries, proclaim the continued interest in present and future students of their Alma Mater.

Rt. Rev. Mgr. E. J. Heenan, V.G.

V. Rev. Dr. Flannery.

Rev. L. Brennan, C.S.B.

V. Rev. J. J. Egan, Dean of Barrie.

A perusal of the list of students who have made their course, or a portion of it, within the colleges of the Congregation of S. Basil, shows that eighty per cent. have entered the priesthood, an almost inappreciable number commercial life, and the remainder are following the learned professions.

The Basilians can claim as former students devoted priests in every diocese of Ontario and in the neighboring States, but the ministers of the Church, at least in this country, never attain wealth—perhaps it is a matter of congratulation that such is the case—great fortunes are rarely made in the professions, and no merchant princes are among the alumni of the College, it becomes intelligible, then, how the noble work of education as conducted by them remains as yet unendowed by private beneficence.

Rt. Rev. R. A. O'Conner, D.D., Bishop of Peterboro.

History and observation tell us that in every new country, as wealth accumulates and material wants are supplied, the needs of the mind are recognized, and wealth, with attendant leisure, are applied to the attainment of education, of culture and all the refinements of civilized life. This period is surely dawning for our educational institutions; there is promise of it in the generous endowments and gifts bestowed upon the more favored denominational colleges by such of their sympathizers as have been blessed with an abundance of this world's goods. All credit to the Basilians, who, with no such aid, have accomplished so much, who have devoted themselves to the cause of education with the pure intention of serving God. Yet, it should be remembered that enduring work cannot be done without great means, and the proverbial generosity of Catholics should be directed to this noble end.

In September, 1855, the corner stone of the present building of S. Michael's College was laid, and the work of teaching therein began in the same month of the following year. Among the early professors we meet the name of the late Mgr. P. Rooney, who always avowed himself to have been the first parish priest of S. Basil. Since that time several additions

. Rev. E. Cassidy, V.G.

V. Rev. J. J. McCann, V.G.

have been made. The main building was extended to the eastern wing, which was added in 1872. In 1877 the sanctuary of S. Basil's Church was built, and in 1886 the Church was extended in front and the tower erected. The summer of 1898 will bring further alterations and improvements to the College of such magnitude as to completely transform the present structure. Yet the old cramped quarters in the wing of S. Michael's palace, known later as S. Vincent's Chapel, held bright students, whose scholarship and success might be ambitioned by the students of these later days, more favored in their surroundings. Bishops Denis O'Connor, of London, R. A. O'Connor, of Peterborough, T. J. Dowling, of Hamilton, Monsignor Heenan, of Dundas, and Father Ferguson, of Assumption College, Sandwich, are amongst the honored names of those who studied in this early home of the Basilian Fathers.

In 1881 the College was affiliated with the University of Toronto upon a basis similar to that of those in England and Ireland with the London University. All the teaching, or as much of it as the College authorities may find convenient, may be done in the College, while all the examinations upon mental and moral science are upon the matters taught in S. Michael's College.

Father Soulerin had continued Superior of S. Michael's College until his election in May, 1865, to the office of Superior-General of the Community. This necessitated his return to France, where his death occurred in November, 1879. His name and memory are deservedly held in benediction. His extensive learning, his

Rev. J. R. Teefy, C.S.B., LL.D.

deep humility and simple piety won for him the respect and confidence of confreres and students, and of all who knew him.

The Rev. Charles Vincent, whose fine character was equally well esteemed, suc-

Rt. Rev. Thos. Dowling, D.D., Bishop of Hamilton.

Rt. Rev. Mgr. F. P. McEvay.

Rev. P. Ryan, C.S.B., Amherstburg.

Jas. J. Foy, Esq., Q.

ceeded Father Soulerin, and continued Superior for twenty-one years. He was well fitted for the position. Under him, the growth of the College advanced steadily, the number of students increased, and the building enlarged.

Assumption College, Sandwich, was opened in 1870 at the request of the then Bishop of London (now Archbishop of Toronto). The Rev. Denis O'Connor, C.S.B. (now Bishop of London), was appointed Superior, with four young ecclesiastics. These were the Rev. Father McBrady (now in charge of the Novitiate, North Toronto), Father B. O'Connell, at present parish priest at Mount Forest, and Fathers John Quinlan and Scanlon, both since deceased. The attendance then numbered but thirty boys; now the numbers run up to from 150 to 160 boarders, besides those in attendance at the day school. When Dr. O'Connor was raised to the episcopate, Father Cushing became Superior. There are now some fifteen priests and ecclesiastics engaged in teaching.

V. Rev. Dean W. R. Harris.

Upon Father Vincent's being relieved (at his own request) of the Superiorship of the College in 1886, Father Daniel Cushing was appointed, Father Vincent retaining the office of Provincial of the Community.

Three years later, on the resignation of the Rev. Father Cushing, the Rev. Dr. Teefy became Superior of the College. Dr. Teefy is a distinguished honor man of Toronto University. His learning, eloquence and zeal eminently fit him for the discharge of the duties, and he enjoys in an unwonted degree the confidence and respect, not only of the students, but of all who have the honor of his acquaintance. He is also a member of the Senate

of the University. Like the Rev. Father McBrady, one of the most eloquent of preachers, and a man of scholarly attainments and deep devotion to duty, Dr. Teefy is a native-born Canadian. Both are of the good old Irish Catholic stock, whose race has given the foremost pulpit orators and teachers to the Catholic Churches and Colleges in every portion of the (English-speaking) globe.

Father Vincent's health continuing very feeble, he resigned his office in 1890, and was succeeded by the Very Rev. Victor Marijon, likewise from the Department of Ardeche, France, who is the present zealous and pious Provincial of the Congregation of S. Basil in Ontario.

With the foresight of prudent educators, the Basilians have recognized the need of forming the characters of those who are to succeed them in such manner that they cannot but be familiar with the wants of their country and their age; where they will be in touch with those traditions and memories—and they are not few—which are stored up by Canadians. So the Novitiate and Scholasticate of the Order was built at a cost of $20,000, and in October, 1892, the first novices entered the new building. Since that time thirty-one candidates have been received. Of these, twenty-five have persevered in the religious life, and will continue the work of the Basilians. They represent many nationalities—Canadian, Irish, English, American, French and German.

At the present time there are eight scholastics and six novices in the Novitiate under the direction of the Rev. R. McBrady, Rev. T. Kelly and Rev. Fr. Aboulin, Superior of Novitiate.

It is worthy of note that the widow of the late Hon. John Elmsley, by contributing a sum towards the erection of a chapel for the scattered Catholics in what was known as Irishtown, advanced somewhat the building of the Novitiate, since the chapel mentioned (the Holy Rosary) is under the roof of the Novitiate. Its steadily increasing congregation is in charge of the Basilians, the Rev. P. Donahoe being parish priest.

Although S. Michael's College does not yet number fifty years, its record of alumni

BASILIAN NOVITIATE ST. CLAIR AVENUE, TORONTO.

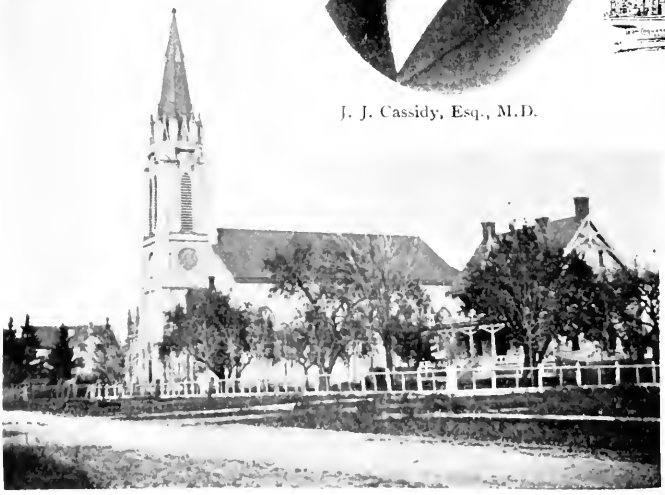
is an enviable one. It would be impossible to enumerate all who have attained success in the different walks of life. Besides the Bishops of Hamilton and London, Mgr. Heenan and Father Ferguson, already mentioned, we might name Mgr. McEvay, the able Chancellor of the Diocese of Hamilton, the late Mgr. Rooney and Dean Cassidy, Vicar-General McCann, Dean Harris and Dean Egan, Rev. J. H. Conroy, Chancellor of Ogdensburgh, Rev. John Quinlivan, Rector of S. Patrick's, Montreal, Dean McMorrow, of Ogdensburgh, Rev. John Talbot Smith, New York, the late Archdeacons Campbell and Rudkins, Dr. Coughlin, of Bay City, James J. Foy, Esq., Q.C., the late Dr. D. A. O'Sullivan, Q.C., Dr. Cassidy, Dr. Thos. O'Hagan, Dr. Amyot, the late Dr. Lynch, T. O'Rourke, Thos. Mulvey, M.A., Dr. Murphy, Superintendent Brockville Asylum, Wm. McBrady, B.A.; Hugh Kelly, Chas. J. Leonard. Bishop Burke, of Albany, N.Y., made part of his course at S. Michael's. The list might be indefinitely prolonged.

Parish work has also been successfully undertaken at different points by the Community. *Amherstburgh*, in the diocese of London, is in charge of the Rev. P. Ryan, assisted by the Rev. Fr. Renaud; *Owen Sound*, in Hamilton diocese, with its distant outlying missions, is in charge of the Rev. F. X. Grannotier, assisted by Fathers Buckley and Shaughnessy, and the parish of S. Anne, in the American city of Detroit, is in charge of the Rev. Fr. Grand, with the Rev. Frs. Cote and Christian assisting. The Church of S. Anne is acknowledged to be one of the finest in America. It was built by the old French *fabrique*, who handed it over to the charge of the Basilian Fathers. It is the direct successor of the earliest mission established in Detroit. In addition to these we have S. Basil's parish, Toronto, in charge of the Rev. L. Brennan, who is assisted by the Rev. Father Frachon, and Assumption parish, Sandwich, attended by Rev. N. Semande, Father Montreuil assisting.

Noble Churches, well-equipped Separate Schools, convenient residences and model

J. J. Cassidy, Esq., M.D.

S. Anne's Church, Detroit, In Charge of Basilian Fathers.



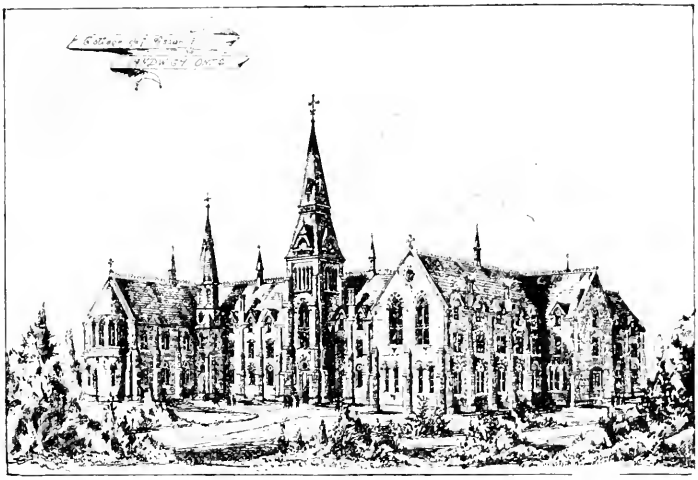
Catholic Church, Amherstburgh.

Thos. O'Hagan, Ph.D.

congregations bear witness to the devoted labors of the Congregation of S. Basil.

Wherever they have established themselves, the Basilians have done notable educational work. Everywhere they have been successful, and everywhere their teaching has been highly valued. To their instruction and discipline the parents of the Catholic youth owe much—nay, the whole people at large are indebted—for by them were laid the grand foundations of knowledge and religion, piety and virtue which have produced some of the best and most trusted of Canadians. Conscious of their responsibility for the guidance, and perhaps the future and position in life of the youth committed to their charge, they did their whole duty, and left the impress of their character upon their pupils when with those pupils —

"Their most important were their earliest years,
When the mind, impressible and soft, with ease
Imbibes and copies what she hears and sees,
And through life's labyrinth holds fast the clue
That education gives her, false or true."



Assumption College, Sandwich, Ont.

R. C. Separate School, Owen Sound, (Sisters of S. Joseph).

OWEN SOUND.

JUBILEE OF THE BUILDING OF THE CHURCH.

IT is more than thirty years since the mission of Owen Sound was placed in charge of the Basilians by the late Bishop Farrell, of Hamilton. It embraced seventeen townships—from Orangeville to Southampton, from Durham to Cape Croker. There were then no railroads, and to attend to the spiritual wants of a couple of hundred pioneer Catholic families, some of them living nearly a hundred miles apart, was no small task. Except for a short interval, the Rev. F. X. Grannotier has been all along the head of the mission. Till 1873 there were but two fathers stationed there. There are now three, though the limits of the mission are much contracted. Still, it is possible to have a sick call that will entail a journey of ninety or a hundred miles, while the lines of railway that have tapped the mission at various points and entered Owen Sound from two points of the compass, offer no facilities for mission or sick call works. The priest has still to drive to reach his station. Churches have been erected at Thornbury, Meaford, Priceville, Dornoch, Chatsworth, Wiarton and Owen Sound. On the feast of the Most Holy Rosary, 1896, Father Grannotier had with him in the sanctuary His Lordship the Bishop of London, Monsigneur McEvay, representing the Bishop of Hamilton, unavoidably absent, Fathers Delargy and Heenan, two Redemptorists, who were about to open a mission that day, and Fathers Murray, Brennan, Buckley and Shaughnessy, Basilians. The occasion that brought them together was the celebration of the Silver Jubilee of the Owen Sound Church. Twenty-five years ago that day, the late Bishop Farrell, of Hamilton, had laid the corner stone of S. Mary's, and when one considers the slender resources of the handful of Catholics who form the Owen Sound congregation, the wonder is that they had courage to face such an undertaking. The Church in its present finished state must have cost close on twenty thousand dollars. The struggles, the sacrifices required to secure that sum are fully known only to the Rev. F. X. Grannotier. At the end of twenty-five years of patient labors, he was at length able to announce to his Owen Sound congregation that there did not remain a cent of debt on their Church.

Rev. F. X. Grannotier, C.S.B.

Church of the Assumption, Owen Sound.

THE FINLAND EPIC

THE KALEVALA (Land of Heroes)

(Written for the Catholic Almanac)

THIS wonderful poem, admitted by able scholars to be one of the grandest epics the human race has yet achieved, has fallen from the mouths of the aged upon the ear of the people of this generation. The songs of nomadic barbarians have come to us along the lines of time from centuries and centuries, back to delight and astonish the literary world of to-day. The Iliad has a rival. "Songs of ancient wit and wisdom" blended together in exquisite verse familiarize us with the history of an ancient and almost unknown people, and acquaint us with the entire wisdom and accumulated experience of a nation. Emerging from dark ages this rugged poem takes its place, by the consent of scholars, among the national epics of the world. In moral beauty, length, interest, and completeness it stands nearly, if not quite the equal, of the Iliad. This is admitted by no less an authority than Max Muller, and language masters unite in proclaiming it to be one of the most precious contributions to the literature of the world since the days of Milton and the German classics.

We owe the rescue of the Kalevala from literary oblivion to the untiring zeal of Zacharias Topelius and Elias Lunnrot, both practising physicians in Finland. They traversed the country and snatched from bards the epical fragments which were finally arranged under the central idea of a great epic by Dr. Lunnrot, and in 1835 transmitted in manuscript to the Finnish Literary Society. It was immmediately published. Thus this poem of a remote age, that had so long been poured but into the ear of nomads, was presented to the eye of the present generation. Scholars were amazed and delighted. Fired with zeal they in turn joined Dr. Lunnrot in further research which brought to light so many additional parts of the epical treasure that a new publication became necessary, and in 1849 the Kalevala was presented to us as it stands to-day, embracing fifty runes, and 22,793 lines. Amazing indeed that such an immense body of verse should have been preserved in the memory of this people, carrying us back, it is claimed, to a period contemporary with the Iliad. If contemporary with the Iliad it is nearly contemporary with Solomon. How deeply interesting must be the poem that introduces us to the life and character of so ancient a people. Soon after the building of Solomon's Temple these nomads were chanting their verse, of which we are now the happy possessors, and in their song setting forth their customs, manner of living, and religious belief.

To the indefatigable labors of two Finnish physicians we owe the rescue of the Kalevala from literary oblivion, and to the untiring patience, learning, and poetical genius of an American physician, Dr. John Martin Crawford, of Cincinnati, we are indebted for its exquisite translation direct from the Finnish into our native tongue 'Twere scarcely possible to exaggerate the wealth of music in this verse.

We may congratulate ourselves that notwithstanding the excessive use of endearing diminutives and emotional interjections which are characteristic features of the Finnish language, and of which there is a considerable deficiency in ours, the chief beauties of Finnish verse admit of an apt rendering into English. The French are less fortunate, and after a vain effort of eleven years to adapt the epic to their verse are obliged to content themselves with a prose translation. We are not, however, alone in our triumph, as the Swedes, Germans, and Hungarians have translations in the original metre, to

which the Hungarian bears the closest resemblance, owing to the similarity of that language to the Finnish tongue.

A proof of the genuineness of the Finland epic is its unique verse. The Finnish language does not easily admit of rhyme, but the natural speech of the people is poetry. Young and old in ordinary conversation fall into verse. Their strongly trochaic words tend to this end. It is not surprising, therefore, that the metre of their epic is the eight-syllabled trochaic, which with the part line echo and partial use of alliteration is the distinct creation of the Finns.

The principal personages of this metrical theme are Wainamoinen, the ancient singer, Ilmarinen, the eternal forger, and Lemenkainen, the warrior and reckless wizard. Thus are typified the poetic, art and song: the useful arts, and the art of war. Descendants from the celestial virgin, Ilmatar, each hero is thought to be of divine origin. The birth of Wainamoinen is related in the first rune of the Kalevala, and he and Ilmarinen, at least, witnessed the beginning of things, and even took part in the creation. Wainamoinen is regarded as a teacher of his people,

> "Singing ever wondrous legends,
> Songs of ancient wit and wisdom."

The Esthonians regard these heroes as sons of the Great Spirit, begotten before the earth was created, and dwelling with their Supreme Ruler in Iumala.

This legend, considered with the supposed miraculous birth of Wainamoinen and his office as teacher of the people, may surely be regarded as a remnant of the primitive truth. So there are traces of the Christian revelation in the 50th rune, telling of the virgin mother Mariatta, and her golden babe. This legend was undoubtedly added early in the Christian era.

The power of magic attributed to the heroes and all the acting characters in the Kalevala far surpasses that related in the legends of any other people. Their mythology is very elaborate. Everything in nature is ruled by an invisible deity with a distinctive body and spirit. However insignificant a spot he governs in it, he knows no master. Indeed, the absence of the interdependence of the gods is one of the notable characteristics of Finnish mythology. Ukko, the sky god, although regarded as the chief deity, is not more divine than the sun god or moon god. They are uninfluenced by him, and are deities in their own right. Tuoni or Mana is the god of death; Manala, his dwelling place. The Finns believed in a spirit of evil. Hesi is the Finnish devil, or chief of the forest devils, and exceedingly wicked. He was considered responsible for nearly all the misfortunes of the race, while Ukko frequently received songs of praise and gratitude for coming to the aid of some one suffering from the malice of the evil Hesi. As, for instance, when Wainamoinen receives a wound from his iron hatchet, evil Hesi having grasped the handle and turned it aside so as to strike the knee of Wainamoinen, causing streams of blood to flow. Cured by the magic of an old man, after the origin of iron had been sung by the hero—for it was held that no evil could be remedied unless the origin of what had caused it was known—Wainamoinen

> "Raised his eyes to high Iumala,
> Looked with gratitude to heaven,
> Looked on high with joy and gladness,
> Then addressed omniscient Ukko,
> This the prayer the minstrel uttered,
> O, be praised, thou God of mercy!
> Let me praise thee, my creator:
> Since thou gavest me assistance
> And vouchsafed me thy protection,
> Healed my wounds and stilled mine anguish,
> Banished all my pain and trouble,
> Caused by iron and by Hesi."

The Finns believed in a future life. Manala corresponded to the upper world, and the sun and the moon visited there. The spirits of the dead were supposed to remain in their graves till they were purified, when they were admitted to Manala. It is doubtful if they had any idea of reward and punishment in the world beyond. There are lines of the poem which indicate they had, but some critics consider they belong to a later development of the epic when Christianity had been introduced, and here it may be mentioned that a bull of Gregory the IX. refers to the martyrdom of certain of these people converted to Christianity. They were hunted to death by their pagan countrymen round the trees, whose divinity they refused to acknowledge.

The title of the epic "*Kalevala*" reads in

our native tongue the "Land of Heroes," and the narrative of this remarkable poem is a relation in verse of the continual contest between the Finns and Lapps, combined with their wooing for brides the beautiful maidens of the north. This is claimed to be another indication of the great age of the songs of these nomads, pointing to a period when exogamy was law, and wives could not be taken from the kinsfolk of the clan.

The envied treasure of the Lapps was the mysterious sampo. All manner of marvellous effects were ascribed to it, and it was looked upon as a talisman of success to the possessor. The principal thread of the story follows its fortunes. One of the runes tells of its forging by Ilmarinen, the magic metal artist.

"He the one that forged the heavens,
Forged the air a hollow cover;
Nowhere see we hammer traces,
Nowhere find a single tong's mark."

The surrender of it to the hostess of the Lapps to secure her daughter, the Maiden of the Rainbow, for bride. A second and third rune relates its ultimate capture by the Finnish heroes. Its loss at sea. The final gathering of its fragments, thus restoring sunlight and prosperity to their land, which had been blighted by the magic of the hostess of the Lapps in revenge for the loss of her treasure.

To the young and romantic mind the wooing of the beautiful maidens of the north by the heroes of the Finns is replete with fascination, and their sympathies will be extended, in a measure, to the chief of heroes, Wainamoinen, who was ever an unsuccessful suitor. His name, Vaino, synomyn for Wainamoinen, akin to the Magyar *ven old*, reveals the mystery without further investigation. Aino, his first love, refuses to be the bride of the aged minstrel, and in her misery finding herself promised as a ransom for her braggart brother Youkahainen, the Lapland minstrel, a captive by the incantations of Wainamoinen, as punishment for claiming himself his equal in combat, song, and wisdom, mournfully sings:

"Woe is me, my life hard fated;
Woe to Aino, broken hearted.
Torture racks my heart and temples;
Yet the sting would not be deeper,
Nor the pain and anguish greater
If beneath this weight of sorrow
I should yield my life forever,
Now unhappy I should perish.
Lo! the time has come for Aino
From this cruel world to hasten
To the kingdom of Tuoni,
To the realm of the departed,
To the isle of the hereafter."

Acting upon her words she commits herself to the Water Maidens, and springing to a rock of rainbow colors falls with it to the bottom of the deep and boundless sea.

Then we have the Maiden of the Rainbow courted by Wainamoinen, who, not inconsolable for the loss of Aino, endeavors to win another beauty of the north. Obliged to give place to his younger brother, Ilmarinen, who had forged for her the sampo. He wanders to his native country,

"Chanting as he journeys homeward.
. . . . . .
Woe is me, rejected lover;
Woe is me, a witless minstrel;
That I did not woo and marry
When my face was young and handsome,
When my hand was warm and welcome.
Youth dethrones my age and station,
Wealth is nothing, wisdom worthless
When a hero goes a wooing
With a poor but younger brother."

Beneath the lines of this beautiful poem covered by the first meaning lies the esoterical thought, which the student will take delight in unravelling. There is the suggestion of the contest between summer and winter, between good and evil, with the final triumph of good. There is a subtle philosophy and a natural wisdom that sometimes nearly touches the divine. If it be true, as has been said, that Homer brightened his mythology with a light almost divine in the famous passage in which he represents prayer as the daughters of Jupiter following the footsteps of wrong, so may we claim, in some of the lines of the beautiful songs that have come to us a heritage from nomadic barbarians, something of a light divine illumining the human heart.

"Do not walk in thine own virtue,
Do not work in thine own power,
Walk in strength of thy Creator;
Do not speak in thine own wisdom,
Speak with tongue of mighty Ukko.
In my mouth if there be sweetness,
It has come from my Creator;
If my hands are filled with beauty,
All the beauty comes from Ukko."

FRANCES ROLPH HAYWARD.

"IF I WERE WORTHY."

(Written for the Catholic Almanac)

CHAPTER I.

TORRENTS of rain were falling—such torrents as are seen only among the Alpine mountains of Switzerland. The wind swept by one moment in great gusts of frenzy, the next in such wailings and moanings as make one shudder and glance round in secret dread.

Monseigneur B., an eminent divine and orator, paced up and down his room, now and then standing at the window to gaze upon the raging elements. "It is impossible, quite impossible for me to go to-night," he murmured. "It is fully a mile to the church: to hold up an umbrella is out of the question, and no conveyance of any kind is to be had; besides, I should only preach to empty benches, anyway." But the still, small voice within kept whispering in a really tantalizing manner, "You are expected, you promised, and your duty is to go."

A few minutes later the matter was decided, and Monseigneur, in mackintosh and overshoes, weathered the storm. As he neared the little church, he saw, by the glimmer of light from the windows, that, at all events, preparations had been made. He reached the vestry drenched through and through, and as the sexton, who evidently didn't feel particularly comfortable, mopped up the wet that streamed from his shoulders to the floor, Monseigneur put the question that the sexton was rather loth to answer, "How many people in the church—is there anyone?"

"Well, you see it's an awful night, sir."

"And consequently empty benches, I suppose."

"Well, sir," replied the sexton, "there's a woman and a little boy, but maybe more will come, sir, though it's an awful night and no mistake, indeed."

Monseigneur seated himself to wait a little while, and pondered in his mind whether, if the congregation did not increase, he should preach to the one woman and the little boy, or let the sexton tell her there would be no sermon on account of the unpropitious weather. He decidedly inclined to the latter. He thought it really seemed hardly reasonable that he should be expected to address one woman and a little boy. But the tantalizing whisper began again, "She came out in torrents of rain; why should it be in vain?" It were scarcely charity to send her back in that terrible storm unrewarded by a single word. So surplice and stole were hurriedly put on, as if to avoid further argument, and Monseigneur stepped into the chancel, and preached from its railing *every word* of the discourse he had prepared—preached to the one woman and the little boy a sermon that was a life-long lesson. While disrobing in the vestry, preparing again to brave the storm, with a feeling of contentment that follows a victory over self, that inward peace that fidelity to duty brings, there came a gentle rap at the outside vestry door that passed for fancy amid the blustering of the wind and the splashing of the rain. Another, and yet another, until Monseigneur, to convince himself that it *was* fancy, and that no human being could be standing outside in such weather so gently tapping at the door, raised the latch. Before him stood a woman holding by the hand a little boy—a woman whose lovely countenance surpassed, Monseigneur thought, as he gazed upon it—absolutely dumb for the moment with surprise and admiration—any he had ever looked upon before, whether he turned his memory back to the English drawing-room or the French salon. Recollecting himself, he brought her in, and begged her to say what he could do for her. With her beautiful eyes downcast, in subdued and trembling tones she said: "Father, if I were worthy—if you thought I were worthy—I should

like to be baptized. My last doubt vanished as I listened to your words to-night."

Emotion shook Monseigneur to the very soul as he stood there charmed by her gentle, plaintive voice, and looking into her beautiful face—not the beauty of the drawing-room, not the beauty of the court, but the radiant beauty of a saint. Tell me, you who have the patience to follow my story to the end, whether I have said too much.

A time of meeting was arranged. The angels were singing their glorious anthems round that baptismal font where this sweet soul was soon to stand to be laved in the living waters. Now she kneels in the confessional, and Monseigneur says: "For the first time in my life I felt I was face to face with a saint." It is done. It is registered in Heaven, and, mark you, she will carry her pure white robe unstained to be numbered among those who follow the Lamb whithersoever He goeth.

Upon further acquaintance Monseigneur found this beautiful creature was left a widow with one child; her income was very meagre, but her husband belonged to a well-to-do English family who made up for the deficiency, seeing that all reasonable wants were well supplied. She was in Switzerland for her health, her lungs being exceedingly delicate, and indeed she looked the beautiful, frail flower she was.

"Father," she said one day, soon after her baptism, "I have not yet told my relatives of the step that I have taken, and I think I should do so now."

"Have you considered," replied Monseigneur, "what the result will be. They will say you have disgraced the family. What have you, my child, independent of their allowance?"

"One hundred pounds a year, father," she replied.

"Weigh this matter well," said Monseigneur, "for I fear you will find no mercy."

"Oh, they are too kind, too generous," she cried, "they would never act so!" And the conversation ended.

Monseigneur in the meantime had been called away, and was detained for some weeks. On his return his little penitent hastened to seek him. "Father," she said, in the sweet, low tone she always used, with never an unnecessary word, "if I were worthy (this always prefaced every request) I would like to take charge of the sacristy of the little church."

"Certainly, my child; I will speak to Father V., and I am sure he will be glad to have you."

But nothing was said regarding the last conversation. No allusion made to it. Fr. V. was indeed only too willing to have those holy little hands to tend the chamber of our Lord, where the angels witnessed the reverent service she offered to Him, who was her one delight; and here, as she knelt in adoration, He whispered to her soul. Like the Blessed Virgin she kept all these things and pondered them in her heart.

Monseigneur was not without curiosity to know what his little penitent had done regarding her relations, and determined one day to ask her, since months had passed and still no allusion had been made to the matter. He was confident that either she had not told them or that he had been mistaken regarding the result, for she seemed, he thought, to want for nothing, and her boy was placed in a Jesuit college at a cost of fifty pounds a year. He was not a little surprised, therefore, to find she had told them and that his conjecture was correct, the remittance ceasing from the hour the letter was received: but his surprise increased when he discovered, upon close investigation, that out of that hundred pounds she paid fifty for her boy, gave twenty-five to the poor, the remainder supplying her own wants. How did she do it? What did she live on? Surely the angels took her bread from Heaven, or our Lord permitted her to live upon the sweetness of His love.

It was shortly, very shortly, after this that "If I were worthy, if you thought I were worthy," fell again upon Monseigneur's ear, but now there was a long pause, and a visible trembling. Her voice and her whole frame shook.

"Courage worthy of what, my child?"

"To be a Poor Clare, Father," she sobbed out. "I would not dare to ask, I am so unworthy, but I have heard the voice so long and it commanded me to tell you."

Monseigneur was dumbfounded, indeed! Here was a soul only recently received into the church asking to enter its most severe order. So delicate and frail that it seemed

a breath of wind would be enough to waft her to the unseen land. A Poor Clare! oh, no! That was nonsense. He must not allow her enthusiasm to carry her that far, but not wishing to be abrupt with her gentle spirit, or to extinguish the evidently strong desire of her heart all at once, he said:

"My child, you really do not know what you ask. With your delicate health it would be impossible for you to follow the rule of the Poor Clares. Then, what about your boy?"

"I thought, Father, perhaps you would be his guardian. He could continue at the Jesuit college, and I could leave the money in your charge."

This she said with great timidity, which her flushed face and downcast eye easily revealed to Monseigneur. Hastening to reassure her he readily consented to the charge of the boy, "if," he added, "such an improbable thing should come about."

"I know I am not worthy, but the voice bid me tell you, Father."

"Well, well, wait six months, and if you still hear the voice, come to me. I am going away again, but shall be in a town near by, and will leave you my address."

She answered not a word, and no one but God and the saints in Heaven will know until the judgment day all that passed between her beautiful soul and the spouse that she had chosen during those six months.

CHAPTER II.

The allotted time is ended, and the train bears precious freight to the town of W., where Monseigneur dwells. The voice has been clear and distinct, and never ceased in her ear during all those months, and now it is louder than ever before, "Be a Poor Clare! Be a Poor Clare!" it keeps repeating.

She has arrived at the town, and sits down in the waiting room, fixing her eyes upon the face of the clock. Presently she rises and slowly walks away in the direction of Monseigneur's house. She reaches it, but waits again, quietly pacing up and down until she hears the town clock strike the hour of three. Then she rings the bell and is ushered into the presence of Monseigneur.

"Ah, my child," he said, giving her a warm, kind greeting, "sit down." He draws out his pocket book and looks for a memorandum he had made. Yes, it is six months to the very day, and, mark you, *hour*. He listens attentively, nervously to what she has to say. The voice has never ceased, and in the train it was louder than it had ever been. He paces up and down the room a little while, and then directs her.

"Go, my child, to the Jesuit Church here, and ask for Fr. B. Tell him you beg to be allowed to make a few days' retreat, after which relate your story. Do not mention my name; only say you do this in obedience to your confessor. When your retreat is over, come back to me and tell me what he says."

It was no slight ordeal for her timid spirit thus to confront an entire stranger, but she did it all, obeying to the very letter every point, however trifling.

The retreat ended, and her confession made, Fr. B. said: "I *think* you *may* have a vocation to be a Poor Clare, but I wish to see your director; tell him to call upon me, if you please."

These two wise heads planned and conned together what was to be done in this perplexing matter, and finally decided to refer it to the bishop.

Another long waiting followed, but she possessed her soul in patience. At length, the bishop decided she should be received into this austere order of the Church, where love works such wonders that women live like angels upon earth; but the bishop decreed her probation and novitiate should be *doubled*. Jacob, be it remembered, worked seven years for Rachel, and then received Leah in her stead, but his love being great, he thought little of serving another seven to win the woman of his choice. Monseigneur's penitent counted it a small thing, indeed, to serve double time for the spouse of her choice. Indeed, so unworthy did she seem in her own eyes, that had the time been trebled she would have deemed it just.

CHAPTER III.

Time has fled again, and, oh, the very angels might envy the treasures of grace stored in the heart of this frail flower, who is the heroine of this little story, the convert and penitent of the great divine

and orator, who wondered if he could be expected to preach to one woman and a little boy. The convent doors have been opened, and the sweetest, purest of souls has mingled with its inmates. Oh, that it were possible to photograph the love imprinted upon her pure young heart! The postulant has served her time, and yearns with the deep ardor of her soul to be clothed in her wedding garment, but the bishop's orders hold her back, and she who was perhaps a saint among saints must still the longings of her heart and *wait*. But God's ways are not always ours.

In the midst of the stillness that ever reigns in the Clare monasteries, there is a solemn hush that exceeds the ordinary quiet. There are tearful eyes and stifled sobs, and yet more frequent prayers, for in a rapid decline upon her mattress of straw, in her tiny cell, our frail, pure flower lies dying. Once more Monseigneur is at her side with bent head, trying to catch the faint sounds of her weak voice. Once more, "If I were worthy," is whispered in his ear. "If I were worthy before I die, would the bishop let me . . . Could I be permitted to make my vows?"

It was the first time, the only time, she had ever asked exemption from anything. Could her divine spouse deny his ardent lover that request? Oh, no! The bishop has said "Yes," and Monseigneur, with another priest, has hurried back to that poor, yet rich cell, for there is not a moment to be lost. Beside that bedside there is nothing that the world holds dear, but the heavenly treasures of this dying soul are far beyond its power to understand.

It is over. She is clothed in that poor, coarse habit, and the angels that sang their holy anthems about her baptismal font when her lovely soul was laved in those cleansing waters, renew their song of praise over her bed of straw as they carry in their censers to Heaven the vows her sweet, stainless lips have uttered, and laying them at the feet of the Lamb, sing loud, loud Alleluias, which echo throughout the heavenly court. The death angel is waiting to bear her lovely, sinless soul, ere those echoes cease, a gift to her divine spouse, that there she may awaken those sounds again, repeating Alleluia! Alleluia! to the Lamb of God!

The viaticum is given, and our Lord rests in her burning breast. See! her lips are moving. Monseigneur is again bending over to catch her dying words. What are they? To be alone a few moments with her God. Monseigneur and the priest kneel now outside her door and weep, until, only by great effort, they repress their sobs. They have been by many death-beds, but never one like this. To witness the burning love of her heart, the ardor of her soul; to see God's infinite beauty reflected on the enhanced loveliness of her countenance, overpowered even those strong men, and for the time, at least, they became like little children. Hark! there is a stir within—a slight, rustling sound. Is it the death angel carrying her pure spirit away? The rustle grows louder, and is stealing to the door. Rooted to the spot, those two priests kneel in wondering awe. In another moment the handle is turned, and the woman who but a moment ago they had left in her death agony, stands before them *perfectly well*—perfectly well. The bishop did not have his way, but *God had His*, and this frail flower breathed forth her fragrant odors among her sister Clares for ten whole years. What did God want of this generous soul? We cannot tell. But we do know that He who gave the call levelled the mountains that human prudence had raised. The bishop did not have his way, but God had His; and tell me, you who have had the patience to follow my story to its end, if I said too much when I called her beauty the radiant beauty of a saint, and say with me, "God is wonderful in His ways as He is wonderful in His saints."

The above facts which I have attempted to weave into a story, were related to me by Monseigneur himself. I have neither added to or taken from them. I offer them to the Catholic Almanac with the earnest desire that my effort may be A.M.D.G.

FRANCES ROLPH HAYWARD.

THE DARK GIRL BY THE HOLY WELL.

JOHN'S WELL, near the town of Kilkenny, is a noted place for pious pilgrimages in Ireland. Crowds annually assemble there on the Saint's Day to pay their devotions. Groups of cripples and "dark people," as the blind are called, and various other classes of pilgrims throng around the sacred fountain. And there, after all human means have been unsuccessfully tried, many and many have been cured. It is believed that when Heaven wills the performance of cures, the sky opens above the well at the hour of midnight, and that the Savior, the Virgin Mother and Saint John appear in the form of three snow-whites, and descend with the rapidity of lightning into the depths of the fountain. No person but those destined to be cured can see this miraculous phenomenon, but everybody can hear the musical sound of their wings as they rush into the well and agitate the waters. John Kugan, the author of "Caoch the Piper" and some other pathetic verses, paid a visit to the well in his boyhood. "Amongst the crowd," he says, "I had marked two pilgrims, who, from the moment I saw them, arrested my particular attention. One of these was an aged female, decently clad; the other was a very fine young girl, dressed in a gown, shawl and bonnet of faded black satin. This girl was of a tall and noble figure, strikingly beautiful, but *stone blind.* I learned that they were natives of the county Wexford, that the girl had lost her sight in brain fever in her childhood, and that all other human means having been tried in vain, she had as a last resource travelled all the way to pray at the shrine of S. John, and bathe her sightless orbs in the healing waters of the well." The following are the verses afterwards printed by him to mark the occasion. He represents the blind girl as addressing her mother:

Mother! Is that the passing bell?
  Or yet the midnight chime?
Or rush of Angels' golden wings?
  Or is it near *the Time*—
The time when God, *they say*, comes down
  This weary world upon,
With Holy Mary at His right,
  And at His left Saint John?

I'm dumb! My heart forgets to throb;
  My blood forgets to run;
But vain my sighs—in vain I sob—
  God's will must still be done.
I hear but tone of warning bell,
  For holy priest or nun;
On earth, God's face I'll never see!
  Nor Mary! nor Saint John!

Mother! My hopes are gone again;
  My heart is black as ever;
Mother! I say, look forth *once more*,
  And see can you discover
God's glory in the crimson clouds—
  See does He ride upon
That perfumed breeze—or do you see
  The Virgin or Saint John?

Ah, no! Ah, no! Well, God of Peace,
  Grant me Thy blessing still;
O make me patient with my doom,
  And happy at Thy will;
And guide my footsteps so on earth,
  That when I'm dead and gone,
My eyes may catch Thy shining light,
  With Mary and Saint John!

Yet, mother, could I see *thy* smile
  Before we part below,
Or watch the silver moon and stars
  Where Slaney's ripples flow;
Or, could I see the sweet sunshine
  My native hills upon,
I'd never love my God the less,
  Nor Mary, nor Saint John!

But no; ah, no! it cannot be,
  Yet, mother, do not mourn—
Come, kneel again, and pray to God,
  In peace let us return;
The Dark Girl's doom must aye be mine,*
  But Heaven will light me on,
Until I find my way to God,
  And Mary, and Saint John!

*The miracle was not wrought in the poor girl's favor, who took ill and died before she reached home, when, let us hope, her prayer was granted in seeing the blessed light of Heaven, and Mary and Saint John.

The Church in Ontario.

CANADA is divided into seven Ecclesiastical Provinces: Quebec, Montreal, Toronto, Ottawa, Kingston, Halifax and S. Boniface. Of these, three are in Ontario: Toronto, erected March 18th, 1870, comprising the Dioceses of Toronto (Metropolitan See), Hamilton and London; Ottawa, erected May 10th, 1887, comprising Ottawa (Metropolitan See), and the Vicariate Apostolic of Pontiac; Kingston, erected July 28th, 1889, comprising Kingston (Metropolitan See), Peterborough and Alexandria.

DIOCESE OF TORONTO. (*Metropolitan See.*)

This Diocese embraces the Counties of Cardwell, Lincoln, Ontario, Peel, Simcoe, Welland, York. Erected Dec. 17th, 1841. Created an Archbishopric March 18th, 1870.

Archbishop (*2nd*), The Most Rev. John Walsh, D.D., appointed Archbishop of Toronto, July 25th, 1889. *Secretary* to Archbishop—Rev. J. Walsh, St. John's Grove, Toronto. *Vicar-General*—Very Rev. J. J. McCann. *Deans*—V. Rev. W. R. Harris, St. Catharines: V. Rev. J. J. Egan, Barrie. *Archbishop's Council*—The Very Rev. Vicar-General and Deans. Catholic population, 60,000; Clergy, secular, 56, regular, 23; College, 1; Monasteries or Convents, 18; Churches or Chapels, 84; Hospitals and Orphanages, 7; Parishes, 46.

PARISHES.

In the CITY OF **Toronto** are the parishes of S. Michael, S. Paul, S. Mary, S. Patrick, S. Basil, Our Lady of Lourdes, Sacred Heart, S. Peter, S. Joseph, S. Helen. In the suburbs, S. John, S. Cecilia, Chapel of the Holy Rosary.

Fine Separate Schools, well equipped, taught by the Sisters of S. Joseph, Loretto Nuns and Christian Brothers are in every parish. The Loretto Nuns have boarding and select day schools at Loretto Abbey, Wellington Place, Superior, Rev. Mother Ignatia; also select schools at the Convent of S. Ignatius, Bond St., Superior, Mother Benedicta; Convent of S. John, Wellesley Place, Superior, Mother Loyola. The Srs. of S. Joseph have boarding and select schools at S. Alban St., Sup. Rev. Mother de Pazzi; Select School at S. Mary's Convent, Bathurst St., Superior, Mother de Chantal. The House of Providence, Power St., Superior, Mother Louise, Rev. P. J. Keane, infirm.; S. Nicholas Institute, Superior, Mother Stanislaus; Sunnyside Orphanage, Sup. Mother Bernard, and S. Michael's Hospital, Bond St., Sup. Mother Assumption, are in charge of the Srs. of S. Joseph. Other institutions are the Monastery of Our Lady of Charity (Good Shepherd), Parkdale, Sup. Very Honored Mother Margaret Mary; Monastery of the Precious Blood, Sup. Rev. Mother S. Joseph; Catholic Industrial School, Blantyre Park, East Toronto, in charge of Christian Brothers, Rev. Wm. Hart, Chaplain. Christian Brothers, Bathurst St., Visitor, Brother M. Edward; De La Salle Institute, Duke St.

S. Michael's College, S. Joseph St., is taught by the Basilian Fathers; Provincial (Superior of the Residence), Very Rev. V. Marijon; (Superior of the College), Rev. J. R. Teefy, M.A., LL.D.; Treasurer, Rev. M. Mungovan; Rev. Frs. Cherrier, Walsh, McEvoy, Murray, Kelly, Martin; S. Basil's Parish, Revs. L. Brennan and F. R. Frachon; S. Michael's Scholasticate, Dir., Rev. R. McBrady, with four scholastics; and Novitiate of the Basilians, S. Clair Ave., Deer Park P.O., Dir., Rev. A. Aboulin, with six novices. Parish (Chapel of the Holy Rosary), Rev. P. O'Donahoe.

S. Michael's Cathedral, Bond St.—Rector, Rev. F. Ryan, S.J.; Assts., Rev. J. P. Treacy, D.D., F. Rohleder. The conference of S. Vincent de Paul meets after last Mass in S. John's Chapel. Altar Society, first Sunday of the month at 4 p.m. in S. John's Chapel. Young Ladies' Society meets Sundays, 3.30 p.m., in Loretto Academy, Bond St.

Mass—Sundays, 7, 9 and 10.30 a.m. Vespers, 7 p.m. Daily Mass, 6 a.m.

S. Basil's, S. Joseph St., in charge of the Basilians—Parish priest, Rev. L. Brennan, assisted by Rev. F. R. Frachon. Societies—The Sodality of the B.V.M. for Young Men meets Sundays at 7 p.m.; for Young Women at 3.30 p.m. The League of the Sacred Heart and Apostleship of prayer meets Sunday before the first Friday at 4 p.m. with Benediction. The S. Vincent de Paul Conference meets Sundays after High Mass. C.M.B.A., Tuesdays. The Sewing Society and Altar Society, Thursday afternoons. The Catholic Truth Society has its headquarters at S. Michael's College, President, J. J. Murphy; Sec., W. Kernahan. Young Men's Catholic Union meets every Wednesday at 8 p.m. Sanctuary Society numbers 22 members.

Masses—Sundays, 7, 8, 9 and 10.30 a.m. Vespers, 7.30 p.m. Catechism classes every Sunday at 9.45 a.m. Daily Mass, October to June, 8 a.m.; July to September, 7 a.m. inclusive. Devotions in Lent, Advent, June, October and November, Wednesday and Friday evenings at 7.30; every evening at 7.30 in May; First Friday of the month there is Benediction of the B.S., after 8 o'clock Mass. The Chapel of the Holy Rosary, Rev. P. Donahoe, in the Novitiate of the Basilian Fathers, S. Clair Ave., is open for the accommo-

dation of Catholics in the vicinity. Mass, Sundays at 7, 9 and 10.30 a.m. Vespers, 3 p.m.

S. Mary's, Bathurst St.—V. Rev. J. J. McCann, V.G., Assts., Revs. W. McCann and J. B. Dollard.

Societies—Sodality of the B. V. M., Sacred Heart League. S. Vincent de Paul Confraternity of Expiation, League of the Cross, Catholic Truth Society, Angels' Sodality, Children of Mary; Sanctuary-Boys' Society, 55 members; Pres., Daniel Murray; Vice-Pres., Maurice Walsh; Sec.-Treas., James Dee; Librarian, Frank Fulton; meets on the 1st Sunday of every month, excepting July and August.

Masses Sundays, 7.30, 8.30, 10 and 11 a.m., Catechism 2.15 p.m., Benediction for Children of the Sunday Schools, 3 p.m. Vespers, 7.30 p.m. Daily Mass at 7.30 a.m.

S. Peter's—Rev. L. Minehan. Brick Separate School on Bathurst St., New Presbytery. Mass—Sundays, 8.30 and 10.30 a.m. Daily Mass, 7 a.m.

Notre Dame de Lourdes, corner Sherbourne and Earl Sts.—Rev. Jas. Walsh.

S. Paul's, Power St.—Rev. J. Hand, P.P.; Assts., Revs. M. Cline and H. J. Canning.

Societies—Sodality of the B.V.M. meets at 4 p.m. Sundays; Confraternity of the Holy Family—Ladies' Division meets 1st Sunday of each month at 3 p.m.; Men's Division meets 3rd Sunday of each month at 3 p.m.; League of the S. Heart the last Sunday of the month at 3 p.m.; League of the Cross every Sunday in S. Anne's Hall at 3.30 p.m.

Hours of Service—Mass, Sundays at 7, 8, 9.30 and 11 o'clock. Children's Mass at 9.30; Daily Mass at 7 and 8 o'clock. Vespers, Sunday at 7 p.m. Catechism Classes at 2 p.m., followed by Benediction at 3 p.m.

S. Patrick's, William St.—In charge of the Redemptorist Fathers. Very Rev. A. Wynn, Rector; Revs. C. Dodsworth, J. Hayden and S. J. Grogan.

Order of Services in S. Patrick's Church: Sundays, a.m.—Low Masses at 7, 8 and 9 o'clock, High Mass and Sermon at 10.30; Catechetical Instruction in Church at 3 o'clock, p.m., Vespers, Sermon and Benediction at 7.30. Holidays of obligation, Low Masses at 5.30, 6.30, 8 o'clock, High Mass and Sermon at 9 o'clock a.m. Week Days—Masses at 6, 6.30 and 8 a.m.

Special Meetings of Societies—Sodality of Children of Mary—Every Sunday at 3.30 p.m. in the School; Altar Society—Every 3rd Thursday of the month at 8 p.m. in the Church; Confraternity of the Holy Family; 1st, for Married Men: Every first Monday of the month at 8 p.m. in the Church; 2nd, for Married Women: Every second Tuesday of the month at 8 p.m. in the Church; 3rd, for Unmarried Women: Every third Tuesday of the month at 8 p.m. in the Church.

Special Devotions—Every evening in May and October at 7.30; every Wednesday and Friday evening in Lent at 7.30; every Saturday evening during the year at 7.30; every 1st Friday of the month as follows: High Mass of Exposition at 8 a.m.; Exposition of the Blessed Sacrament during the day; Special Services at 7.30 p.m.

Sacred Heart, 428 King St. East—Rev. P. Lamarche, for the French citizens of Toronto.

S. Joseph's, Leslie St., Rev. J. J. McEntee, P.P.; Rev. A. Lafontaine, Curate.

Mass—Sundays at 8.30 and 11, Catechism at 2 p.m.; Vespers and Benediction at 7 p.m. Daily Mass, summer, 7 a.m.; winter, 8 a.m. Societies—League of the Cross meets every Sunday at 3 p.m.; League of the Sacred Heart meets Sunday before the first Friday; S. Vincent de Paul Society. Sundays after High Mass.

S. Helen's (Brockton), Rev. J. M. Cruise. Mass, Sundays 8.30 and 10.30 a.m.; Vespers, 7 p.m.; Daily Mass, 8 a.m.

S. John's, Kingston Road (East Toronto), Rev. Wm. Hart, who also directs Blantyre Industrial School.

S. Cecilia's (Toronto Junc.), V. Rev. W. Bergin.

Chapel of the Holy Rosary (North Toronto), Rev. P. O'Donahoe, C.S.B.

Achill—St. Mary's, attended every Sunday from Adjala.

Adjala (Colgan P.O.)—S. James', Rev. J. Kilcullen. Stage from Tottenham on the H. & N.W. Ry. *Achill* and *Tottenham* attended.

Albion—S. John the Evangelist—Attended from Caledon.

Alliston—Rev. H. J. Gibney. On the H. & N.W. Railway. *North Adjala* attended.

Apto—See Flos.

Barrie—Sacred Heart of Mary—V. Rev. Dean J. J. Egan, Rev. Father Sweeney, asst.; Separate School taught by the Sisters of S. Joseph and one lay teacher.

Societies—Sodality of B.V.M., League of the Sacred Heart and S. Vincent de Paul Society. Over 300 Catholic families in the parish.

Mass every Sunday 8.30 and 10.30 a.m.; Vespers, 7 p.m.; Daily Mass, summer, 7.30; winter, 8 a.m.

Brentwood—Assumption of the B.V.M. and *Bell Ewart*—Holy Name of Jesus, are attended from Barrie alternate Sundays.

Beaverton—S. Joseph's, attended from Brock every three weeks.

Bell Ewart—Holy Name of Jesus, attended from Barrie.

Black Creek—S. Joseph's, attended from Niagara Falls every Sunday.

Bradford—Japanese Martyrs, attended from Newmarket every two weeks.

Brampton—Angels Guardian, attended from Orangeville every two weeks.

Brechin—S. Andrew's—Rev. K. J. McRae. On the Midland Div. of the G.T.R. Separate School (100 pupils) taught by two lay teachers. About 135 Catholic families. Societies—League of the S. Heart, 250 members; Sec., Miss M. McRae; Altar Society, Pres., Mrs. M. McGrath; C.M.B.A., Pres., A. J. O'Boyle; Rec.-Sec., Wm. Barker; 26 members. Parochial Library in connection with League S.H., 145 vols.

Mass—Sundays, winter, 10.30, summer, 10; Vespers, 7 p.m.; Daily Mass, 8 a.m.

Brentwood—Assumption of the B.V.M., attended from Barrie.

Brock (Vroomanton P.O.)—Rev. C. Cantillon. Reached by stage from Sunderland on the Midland Div. of the G.T.R. *Beaverton* and *Georgina* attended.

Brockton—See city parishes.

Caldwell—See Caledon.

Caledon (Caldwell P.O.), S. Cornelius'—Rev. P. Kiernan. Situate four miles from the station of the T.G. & B. Ry. About 115 Catholic families. *Albion* and *Church's Falls* attended.

Mass—Sundays, 11 a.m.; Daily Mass 7.30 a.m.

Christian Island—S. Francis Xavier's, attended occasionally by the Rev. S. Dufresne, S.J.

Church's Falls—Our Lady and S. Patrick's, attended from Caledon once a month.

Clifton—Attended from Niagara Falls daily.

Colgan—See Adjala.

Collingwood—S. Mary's, Rev. E. J. Kiernan. On the H. & N.W. Ry.

Dixie—S. Patrick's, Rev. P. Coyle; assistant, Rev. P. McEachren. On the Credit Valley Railway. *Fifth line of Etobicoke*, *Lambton*, *Port Credit*, *Streetsville* attended.

Duffin's Creek (Pickering P.O.)—S. Francis de Sales, Rev. E. F. Gallagher. *Highland Creek* attended.

Falls View—Our Lady of Peace, attended by Fathers of the Hospice. This old church was erected a pilgrimage by Pope Pius IX. The Ladies of Loretto have a Boarding School in their beautiful Convent overlooking the Falls. The Carmelite Fathers are building a magnificent Monastery. A home will be extended there to priests who have worn themselves out in the service of the Church. For names and addresses of Carmelite Fathers see "Religious Orders in Ontario," No. 6 (Men).

Fifth Line of Etobicoke—S. Heart of Jesus. Attended from Dixie.

Flos (Apto P.O.)—S. Patrick's. On the Northern Railway, attended from Phelpston.

Fort Erie—S. Joseph's, Rev. P. J. McColl. On the Buffalo and Lake Huron Railway.

Georgina—S. Anthony's, attended from Brock every two weeks.

Gore of Toronto (Wildfield P.O.)—S. Patrick's, Rev. J. Reddin.

Grimsby—Patronage of S. Joseph's, attended from Dunnville, Hamilton Diocese.

Highland Creek—S. Joseph's, attended from Pickering every Sunday.

King—Attended from Schomberg.

Lafontaine—See S. Croix.

Lambton—S. Joseph's, attended from Dixie every two weeks.

Leslie—See city parishes.

Mara (Uptergrove P.O.)—S. Columbkill's, Rev. P. Whitney. On the Midland Div. of the G.T.R. *Rama* attended.

Markham—S. Patrick's, attended from Uxbridge.

Medonte—S. Louis', attended from Phelpston every two weeks.

Merritton—S. Patrick's, Rev. F. Smith. Electric cars from St. Catharines and Thorold. Sixty Catholic families. Separate School conducted by Sisters of S. Joseph, with 100 pupils. League of the S. Heart; Sodality of the B.V.M., C.M.B.A. and A.O.H. Mass on Sundays, 10 a.m. Catechism, 2 p.m. Vespers, 7 p.m. First and third Sundays, two Masses, 8, 10 p.m. Daily Mass, 7 a.m.

Midland—S. Margaret's, Rev. Arthur Barcelo. On the Midland Div. of the G.T.R. *Victoria Harbor* and *Waubaushene* attended.

Mono West—S. Cyprian's, attended from Orangeville once a month.

New Germany (Snyder P.O.)—S. Joseph's, attended every two weeks by Carmelite Fathers.

Newmarket—S. John Chrysostom's. Rev. D. Morris. On the Northern Railway. *Bradford* attended.

Niagara-on-the-Lake—S. Vincent de Paul's, Rev. D. T. O'Malley. By boat in summer from Toronto. In winter electric cars from Niagara Falls. *Queenston* attended.

Niagara Falls—S. Patrick's, Rev. C. J. Feehan, O.C.C. Separate School taught by the Ladies of Loretto, Hospice of Mt. Carmel (Falls View P.O.), Prior, Rev. Theo. McDonald, Rev. Brs. P. A. Best, D. F. Best, F. Van der Staag, also several lay brothers and tertiaries. *Black Creek* and *Clifton* attended.

North Adjala—Immaculate Conception, attended from Alliston every Sunday.

North Toronto—See city parishes.

Orangeville—S. Peter's, Rev. J. Minehan. On the T.G. & B. Railway. *Brampton* and *Mono West* attended.

Orillia—Rev. M. Moyna. On the Northern Railway and on the Midland Div. of the G.T.R. *Warminster* attended.

Oshawa—S. Gregory's, Rev. M. Jeffcott. One and a half miles from the G.T.R. station. Handsome new church, seats 600. Separate School, 100 pupils, taught by three Srs. of S. Joseph. About 120 families. Societies—Sodality of the B.V.M.; League of the S. Heart; Altar Society and C.M.B.A. Mass—Sundays 9 and 10 a.m. alternately; Daily Mass 7.30 a.m. *Whitby*—S. John the Evangelist's—attended every Sunday.

Penetanguishene—S. Anne's and S. Joseph's, Rev. T. F. Laboureau. On the Northern Railway. Memorial Church to Brebœuf, Lallemant and other martyrs. There are about 225 families. Public School is Catholic, 200 pupils, 4 teachers. Mass—Sundays 8.30 and 10.30; Vespers 7.15 and 3.30 p.m. according to the season; Daily Mass 7.30 a.m. *Port Severn*—Attended once a month. Stations held at *Wyvale* and *Muskoka Mills*.

Phelpston—Rev. M. J. Gearin; asst. Rev. J. McEachren. *Flos*, *Medonte* and *Vigo* attended.

Pickering—S. Francis de Sales'. Rev. E. F. Gallagher. On the Grand Trunk Railway. *Highland Creek* attended.

Port Colborne—S. Patrick's, Rev. Jas. Trayling. On the Buffalo and Lake Huron Railway. Societies—The Altar Society, and the League of the Sacred Heart. There are about 100 Catholic families in the parishes of Port Colborne and Welland. The Separate School is taught by one lay teacher; attendance, 70.

Mass—Sundays at 8 and 10 a.m. alternately. Advent and Lenten devotions, Friday at 7.30 p.m. May and October devotions, Wednesday and Friday at 7.30 p.m. *Welland* is attended every Sunday. Mass at 8 and 10 a.m. Lenten devotions are held Wednesdays at 7.30 p.m., with Mass the following morning at 8 a.m.

Port Credit—Star of the Sea, attended from Dixie every two weeks.

Port Dalhousie—Star of the Sea, attended from St. Catharines every Sunday.

Port Perry—Attended from Uxbridge.

Port Robinson—Attended from Thorold.

Port Severn—S. Francis', attended from Penetanguishene.

Queenston—S. Patrick's, attended from Niagara every two weeks.

Rama—S. Joseph's, attended from Mara every month.

Richmond Hill—S. Mary's, attended from Thornhill every Sunday.

S. Catharines—S. Catharine's. Very Rev. Dean W. R. Harris, Rev. M. Whelan, asst. About 400 Catholic families. Two Separate Schools taught by the Srs. of S. Joseph, who also conduct a Select and Boarding school.

Societies—League of the S. Heart, C.M.B.A., and LaSalle Lit. and Athletic Association.

Mass—Sundays, 8 and 11 a.m.; Vespers, 7 p.m.; Daily Mass, chapel of S. Catharine's, 8 a.m.; Convent chapel, 6.30 a.m. *S. Joseph's Church*—In the northern part of S. Catharines attended.

S. Mary's—S. Catharine's, Rev. L. A. H. Allain. *Port Dalhousie* attended.

S. Croix (Lafontaine P.O.)—Exaltation of the Holy Cross, Rev. J. E. Beaudoin; by stage from Penetanguishene on the Midland. Separate School 160 pupils, taught by four Sisters of S. Joseph; Sup. Mother Agnes.

Schomberg—Rev. J. Carberry. Situated about twelve miles west of Newmarket; connected with Aurora by stage, which meets the morning train going north and south. The parish priest resides in Schomberg, where he says Mass every Sunday at 9 a.m., in a chapel which is part of the Presbytery. *Tecumseth* and *King* are attended alternate Sundays from Schomberg, Church in each place. About 65 families scattered over a wide area.

Smithville—Attended from Dunnville, Hamilton Diocese.

Snyder—See New Germany.

Stayner—S. Patrick's. Rev. F. W. Duffy. On he Northern Railway; about 70 Catholic families.

Mass—Sundays, winter, 11 a.m.; summer, 10.30 a.m.; Vespers, 4 p.m.; Daily Mass, winter, 8 a.m.; summer, 7.30 a.m.

Streetsville—Attended from Dixie.

Tecumseth—Attended from Schomberg.

Thornhill—S. Luke's. Rev. P. McMahon. On the Northern Railway; connected by stage with Toronto and Richmond Hill. *Richmond Hill* attended.

Thorold—Our Lady of the Holy Rosary. Rev. T. J. Sullivan. The Separate Schools, are taught by four Sisters of S. Joseph, and number 120 pupils.

Societies—League of the Sacred Heart Holy Angels Society, Sodality of the B.V.M., C.M.B.A. There are about 100 Catholic families.

Mass—Sundays, 8 and 10 a.m.; Vespers 7.30 p.m.; Daily Mass, 8 a.m. *Port Robinson* attended twice a month.

Toronto Junction—See city parishes.

Tottenham—S. Francis Xavier's, attended from Adjala every Sunday.

Uxbridge—Sacred Heart of Jesus. Rev. A. O'Malley.

Mass—Sundays, 8 and 10.30 alternately; Vespers, 7 p.m. *Port Perry* attended every two weeks; *Markham* attended every three weeks.

Uptergrove—Rev. P. Whitney. See Mara.

Victoria Harbor—S. Mary's, attended from Midland every three weeks.

Vigo—Our Lady of Purity, attended from Phelpston every two weeks.

Vroomanton—See Brock.

Waubaushene—S. John's, attended from Midland once a month.

Warminster—Sacred Heart of Jesus, attended from Orillia once a month.

Welland—Attended from Port Colborne.

Weston—S. John the Evangelist's, Very Rev. Wm. Bergin.

Whitby—Attended from Oshawa.

Wildfield—See Gore of Toronto.

Note.—The Devotion of the Forty Hours is held in the different parishes in the Diocese of Toronto usually during Lent.

Diocese of Hamilton.

This Diocese embraces the Counties of Brant, Bruce, Grey, Haldimand, Halton, Waterloo, Wellington, and Wentworth. Erected February 17th, 1856. *Bishop*—The Right Rev. T. J. Dowling, translated to Hamilton from Peterboro', January 11th, 1889. *Vicar-Generals*—The Right Rev. Mgr. Heenan, The Very Rev. J. Keough, The Very Rev. S. J. L. Elena. *Bishop's Council*—The Right Rev. Mgr. Heenan, The Right Rev. Mgr. McEvay, The Very Revs. Jno. Keough, G. Kenny, S. J. L. Elena, Dr. Wm. Kloepfer. *Bishop's Secretary*—Rev. J. P. Holden. Catholic population, 50,000; priests, secular, 39; regular, 16. College, 1. Monasteries or Convents, 15. Hospitals, Orphanages, etc., 6.

PARISHES.

The **City of Hamilton** contains the parishes of S. Mary, S. Patrick, S. Lawrence and S. Joseph. The Loretto Nuns have boarding and day Schools, Mother Eucharia Superior. Sisters of S. Joseph, Mother house on Park street, Superior, Rev. Mother Celestine, conduct an Orphanage (inmates 120) and Hospital—Sup. Mother Antoinette.

The Sisters of S. Joseph and the Ladies of Loretto have charge of the Separate Schools.

S. Mary's Cathedral—Rector, Right Rev. Monsignor F. P. McEvay; Assts., Revs. J. M. Mahony and J. P. Holden. Societies—League of the Sacred Heart, Sec., Miss Sarah Walsh; Altar Society, Pres., Mrs. H. L. Bastien, Treas., Mrs. J. T. Routh; Confraternity of the Holy Rosary; S. Vincent de Paul Society; Leo Literary Society; S. John Berchmans' Sanctuary Boys' Society, C.M.B.A., I.C.B.U., E.B.A., A.O.H., Tertiaries of S. Francis, Ladies' Aid Society, Young Ladies' Sodality, Holy Angels' Sodality.

Mass—Sundays, 7, 8.30 and 10.30 a.m.; Vespers and Benediction, 7 p.m. Daily Mass, 7.30 a.m. Rosary every evening at 7.30.

S. Patrick's, corner King and Victoria ave.—Rector, Rev. J. J. Craven, chancellor; Rev. F. O'Reilly, asst. League of the Sacred Heart meets 1st Sunday at 4 p.m. in the Church; Sodality of the B.V.M. meets every Sunday at 4 p.m.; Sodality of Holy Angels (girls) meets alternate Sundays at 3.30 p.m.; Sodality of Sacred Heart (boys) meets alternate Sundays at 3.30 p.m. Altar Society meets 1st Sunday at 4.30 p.m. in the chapel. S. Vincent de Paul's Conference meets every Sunday.

Mass--Sunday, 7.30, 9, 10.30 a.m.; Vespers, 7 p. m.; Daily Mass, 8 a.m.

S. Lawrence's—Rev. R. E. M. Brady; Societies—League of the Sacred Heart; Young Ladies', Prefect, Miss Louisa Dillon, and Children's Sodalities; Girls', Prefect, Miss Bridget Blake; Boys', Prefect, Master J. Hickey; C.M.B.A., President, B. McMahon; S. Vincent de Paul, Pres., John Flahaven.

Mass—Sundays, 8 and 10.30 a.m.; Vespers, 7 p.m. Daily Mass, 7 a.m.

S. Joseph's—Rev. J. J. Hinchey.

Mass—Sundays, 10 a.m.; Vespers, 7 p.m. Daily Mass, 8 a.m. Societies: S. Vincent de Paul, Pres., Geo. Southworth; Altar Society, Sec., Miss Gardiner; Sanctuary Society, Pres. Wm. Melady; Sec., Thos. Fee.

Acton—The Holy Rosary, Rev. P. Haley; *Georgetown* and *Eramosa* attended.

Arthur—S. John the Evangelist's, Revs. J. Doherty and J. Dube, asst. Sisters of S. Joseph established. *Peel* attended.

Ayton—S. Peter's, Rev. P. S. Owens. On the Georgian Bay Div. of the G.T.R. Two Separate Schools, 70 pupils, taught by lay teachers. About 90 Catholic families. C.M.B.A. branch.

Mass—Sundays, 10.30 a.m.: Vespers, 3 p.m.; Daily Mass, 7.30 a.m.

Berlin—Our lady of the Seven Dolors. Very Rev. Wm. Kloepfer, C. R., assisted by the Rev. Fathers of S. Jerome's College.

Societies: Sodalities of Our Lady of Mount Carmel and the Immaculate Conception; Ladies' Benefit Society; Mary and Martha Society, Pres., Miss Emma Bauer, meets first Sunday of each month at 3 p.m.; Third Order of S. Francis; S. Joseph's Mutual Aid Society for the Poles, Pres., A. Duszynski; S. Boniface Benefit Society, 1892, Pres., J. Motz, Rec.-Sec., Rev. J. Schweitzer, meets first Monday of the month; and League of the Sacred Heart. There are about 225 Catholic families; Separate Schools, taught by the School Sisters of Notre Dame, teachers 7, pupils 320. *S. Jerome's College*, under the Congregation of the Resurrection. Rev. Dr. Spetz, Pres., Revs. Dr. Kloepfer, I. Perius, J. Schweitzer, D.D., A. Waechter. J. Kosinski, A. Weiler, D.D., W. Kloepfer, Jr., S. Rogalski, F. Breitkopf.

Mass—Sundays, 8.30, with catechetical instruction, and 10.30 a.m.; Vespers, 7 p.m.: Daily Mass, 8 a.m.; Evening Service, 7.30 p.m.

Beverly—Attended from Dundas.

Binbrook—Attended from Caledonia.

Block—S. Michael's, attended from Owen Sound.

Brant—S. Michael's, attended from Walkerton.

Brantford—S. Basil's, Rev. P. Lennon; Rev. J. T. Feeney, asst. Sisters of S. Joseph established.

Burlington—S. John the Baptist's, attended from Oakville.

Caledonia—S. Patrick's, Rev. L. M. Lynch, *Binbrook* and *Walpole* attended.

Cape Croker—S. Joseph's, attended by Rev. S. Dufresne, S.J.

Carisruhe—S. Francis Xavier's, Rev. R. C. Lehmann. About 95 Catholic families. Societies: S. Anne's Altar Society and C.M.B.A. *Hanover* and *Neustadt* attended.

Mass—Sundays, 10 a.m.; Daily Mass, 8 a.m.

Cayuga—S. Stephen's, Venerable Archdeacon E. Laussier.

Chatsworth—S. Stanislaus', attended from Owen Sound.

Chepstow—S. John the Baptist's, Rev. S. Wadel. *Southampton* attended.

Chesley—S. Anne's, attended from Walkerton.

Copetown—Attended from Dundas.

Deemerton—S. Ignatius', Rev. J. Wey. School Sisters of Notre Dame established.

Drayton—S. Peter's, Rev. F. Kehoe.

Dundalk—Rev. J. H. Coty, *Melancthon*, *Osprey*, *Proton* and *Shelburne* attended.

Dundas—S. Augustine's, The Right Rev. Mgr. Heenan, Rev. P. J. Maddigan. Separate School, 120 pupils, is taught by the Sisters of S. Joseph. The House of Providence sheltering 90 orphan boys and 100 old men and women, is conducted by the Sisters of S. Joseph, Superior Mother Ignatius. Societies: The Conference of S. Vincent de Paul: Sodality of the B.V.M. for girls, Prefect, Miss M. Galligan, Sec., Miss M. Duncan; the Third Order of S. Francis, Sister Superior, Miss M. McMahon; League of the Sacred Heart, Pres., Mrs. M. Hourigan, Sec., Miss Kate Shea; S. Augustine's Altar Society, Pres., Mrs. McDonough; Confraternity of the Holy Rosary. There are about 225 Catholic families. Stations are held Christmas and Eastertide at Copetown. *Beverly* and *Copetown* attended.

Mass—Sundays, 8 and 10.30 a.m.; Vespers and Bedediction, 7 p.m.; Holy Days of Obligation, Mass, 5.30 and 10.30 a.m; Vespers and Benediction, 7.30 p.m.; Daily Mass, 7.30 a.m.

Dunnville—S. Michael's. Rev. J. F. Crinnon. Altar Society and C.M.B.A., Pres., J. Berry; Rec.-Sec., J. Flanagan.

Mass—Sundays, 10.30 a.m.; week days, 7 a.m.; Vespers and Benediction, 7 p.m.; Sunday Schools, 10 a.m. and 2.30 p.m. *Smithville* and *Grimsby* of the Diocese of Toronto have since the beginning of 1895 been attended from Dunnville They are distant 17 and 25 miles respectively.

Durham—Attended from Markdale.

Elora—The Immaculate Conception. Rev. P. Cosgrove. *Fergus* and *Nichol* attended.

Elmira—Attended from S. Clements.

Eramosa—Attended from Acton.

Fergus—The Holy Family, attended from Elora.

Formosa—The Immaculate Conception. Rev. J. J. Gehl. School Sisters of Notre Dame established.

Freelton—The Immaculate Conception. Rev. Geo. Murphy. *Morriston* and *Waterdown*

Galt—S. Patrick's. Rev. E. Slaven. Situate on both C.P.R. and G.T.R. Separate School, 95 pupils, taught by lay teachers. About 150 Catholic families. Societies: League of the S. Heart, Pres., Mrs. J. McTague; Sodality of the B.V.M, Pres., Miss M. Mullen; C.M.B.A., Pres., Jas. T. Kelly; C.M.B.A. Relief Society, Pres., B. Maurer, Sec., T. Barrett.

Mass—Every Sunday at 10.30, except the second Sunday of every month, when Mass is at 8.45 a.m.; Vespers, 7 p.m. *Hespeler* is attended twice every month. Societies in Hespeler: League of the S. Heart. Pres., Mrs. Lang, Sec., Miss A. Lang; C.M.B.A., Pres., J. McMaster.

Galt and Hespeler are connected by electric railway.

Georgetown—The Holy Cross, attended from Acton.

Glenelg—S. Peter's, attended from Markdale.

Griffin's Corners—S. Paul's, attended from Owen Sound.

Guelph—Our Lady Immaculate—in charge of the Jesuit Fathers. Superior, Very Rev. G. Kenny, with Revs. J. T. O'Loane and H. J. Kavanagh. The Sisters of S. Joseph conduct a Hospital; the Loretto Nuns teach Separate Schools and boarding school. *Rockwood* attended.

Hanover—Attended from Carlsruhe.

Harrisburg—Attended from Paris.

Hespeler—Attended from Galt.

Holyrood—Attended from Teeswater.

Invermay—Attended from Owen Sound.

Kincardine—Attended from Teeswater.

Lucknow—Attended from Teeswater.

Macton—S. Joseph's, Rev. J. S. O'Leary.

Markdale—Rev. P. H. Hauck. *Durham*, *Glenelg* and *Priceville* attended.

Meaford—S. Vincent's, attended from Owen Sound.

Melancthon—S. Lawrence's, attended from Dundalk.

Mildmay—Sacred Heart of Jesus, Rev. M. Halm. School Sisters of Notre Dame established.

Milton—The Holy Rosary, attended from Oakville.

Morriston—Attended from Freelton.

Mount Forest—S. Mary's of the Purification. V. Rev. Dean B. J. O'Connell. Separate School with 78 pupils, taught by two lay teachers. About 160 Catholic families. Altar and Rosary Societies.

Mass—Sundays at 10.30 a.m.; Catechism, 3 p.m.; Vespers, 7 p.m.; Daily Mass, 8 a.m.

Neustadt—Attended from Carlsruhe.

New Germany—S. Boniface's, Rev. S. Foerster, Very Rev. S. J. L. Elena, V.G. School Sisters of Notre Dame established.

New Hamburg—The Holy Family, attended from S. Agatha.

Nichol—Attended from Elora.

Oakville—S. Andrew's, Rev. R. T. Burke. Separate Schools taught by lay teachers. *Burlington*, *Milton* and *Trafalgar* attended.

Osprey—Attended from Dundalk.

Owen Sound—The Assumption, in charge of the Basilian Fathers. Revs. F. X. Grannotier, P. J. Buckley, P. Shaughnessy. Sisters of S. Joseph teach Separate School. *Block*, *Chatsworth*, *Griffin's Corners*, *Invermay*, *Meaford*, *Thornbury* and *Wiarton* attended.

Paris—Sacred Heart of Jesus, Very Rev. Jno. Keough, V.G. Sisters of S. Joseph teach Separate School. *Harrisburg* attended.

Peel—Attended from Arthur.

Preston—S. Boniface's, Rev. A. Weiler, D.D., C.R.

Priceville—Attended from Markdale.

Proton—S. Patrick's, attended from Dundalk.

Riversdale—Attended from Teeswater.

Rockwood—Attended from Guelph.

Saugeen—Rev. S. Dufresne, S.J.

Shelburne—Attended from Dundalk.

Southampton—S. Agnes', attended from Chepstow.

S. Agatha—S. Agatha's, under Resurrectionist Fathers, Rev. Hubert Aymans. School Sisters of Notre Dame conduct an orphanage with 40 inmates. *New Hamburg* attended.

S. Clements—S. Clement's, Rev. G. Brohmann. The S. Clement's parish in the county of Waterloo is 5 miles from Heidelberg, the nearest railway station. Two Separate Schools with 200 pupils are taught by four School Sisters of Notre Dame and one lay teacher. Number of Catholic families, 180. Societies: League of S. Heart, with 320 members; Altar Society, 120 members; The Rosary Sodality with 250 members; C.M.B.A., 50 members.

Mass—Sundays at 8 and 10 a.m.; Vespers, 3 p.m.; Daily Mass 8 a.m. *Elmira* attended.

Teeswater—Sacred Heart, Rev. J. Corcoran. *Holyrood*, *Kincardine*, *Lucknow* and *Riversdale* attended.

Thornbury—Attended from Owen Sound.

Trafalgar—Attended from Oakville.

Walkerton—Sacred Heart, Rev. T. J. Kelly; Asst., Rev. J. E. Wey. School Sisters of Notre Dame teach Separate Schools. *Brant* and *Chesley* attended.

Walpole—S. Anne's, attended from Caledonia.

Waterdown—S. Thomas', attended from Freelton.

Waterloo—S. Louis', V. Rev. Dr. Spetz, C.R., residing in Berlin. There are about 50 Catholic families. Two Separate Schools are taught by three School Sisters of Notre Dame. About 75 pupils attend.

Sodality of the B.V.M.; Altar Society, Pres., Mrs. David Kurz; and C.M.B.A. societies are established.

Mass—Sundays, 8.30 and 10 a.m.; Saturdays, 7.30 a.m.; Vespers, 7 p.m.; Sunday School 9 a.m.

Wiarton—Attended from Owen Sound.

NOTE.—*Devotion of the Forty Hours.* This devotion is held in the different churches in the City of Hamilton every year during the Easter Season.

DIOCESE OF LONDON.

This Diocese comprises the Counties of Bothwell, Elgin, Essex, Huron, Kent, Lambton, Middlesex, Norfolk, Oxford, Perth—erected Feb. 21, 1855, seat transferred to Sandwich, Feb. 2, 1859, transferred back to London, 1869. Patron of the Diocese—Our Blessed Lady in the Mystery of her Immaculate Conception. *Bishop*—The Rt. Rev. D. O'Connor, D.D., consecrated Bishop of London, Oct. 19, 1890. *Bishop's Council*—Very Rev. J. Murphy, Dean; V. Rev. E. B. Kilroy, D.D., V. Rev. D. Cushing, C.S.B., Rev. Jos. Bayard. Catholic population, 60,000; Clergy, secular 56, regular 15; College, 1; Monasteries or Convents, 12; Hospitals, Asylums, 4; Parishes, 49; Separate Schools, 51; and 21 Catholic, though public.

PARISHES.

City of London—S. Peter's Cathedral. Revs. M. J. Tiernan, M. McCormack, T. Noonan, J. Tobin, P. L'Heureux.

S. Mary's Church, Hill Street—Attended from Cathedral.

Convent and Academy of the Ladies of the Sacred Heart, Madame Foley, Superior. S. Joseph's Convent, Mother Ignatia, Superior. The Sisters of S. Joseph are in charge of the Separate Schools, the Hospital, Orphan Asylum and Home for the Aged. *Alvinston* attended.

Alvinston—Attended from London.

Amherstburg—In charge of the Basilian Fathers, Rev. P. Ryan, Rev. L. Renaud. Sisters of the Holy Names of Jesus and Mary, Sup. Sr. M. des Sept Douleurs, teach the Separate Schools.

Ashfield (Kingsbridge P.O.)—Rev. N. J. Dixon.

Belle River—Rev. J. E. B. Meunier. Sisters of S. Joseph established.

Biddulph (Lucan P.O.).

Big Point—Rev. A. J. Loiselle.

Blenheim—Attended from Chatham.

Blyth—Attended from Wawanosh.

Bothwell—Rev. M. Cummings. *Thamesville* and *Wardsville* attended.

Brussels—Attended from Seaforth.

Canard River—S. Joseph's. Rev. F. Maiseille. Situate six miles from Amherstburg Station and ten miles from Windsor, reached by stage, There are five schools, in which Catechism is taught every day. The Sisters of the Holy Names of Jesus and Mary, Sup. Sr. M. Augustin, have a Convent and School. There are 210 Catholic families, all French Canadians. Societies: Bona Mors; Young Men's Temperance Society; League of the Sacred Heart, for men; and Apostleship of Prayer.

Mass—Sundays, 10 a.m.; Daily Mass, winter, 8 a.m., summer, 6.30 a.m.

Chatham—S. Joseph's. In charge of the Franciscan Fathers, V. Rev. Father Francis Solanus Schaeffer, Pastor and Superior, Rev. Fathers Francis Xavier Buschle and Stanislaus Meyer, Assts. There are about 600 Catholic families. Three Separate Schools are in the parish, one in the city and two in the country. Ursuline Nuns, Rev. Mother Mary Baptist, Superior, have boarding and select day schools. Sisters of S. Joseph conduct S. Joseph's Hospital.

Mass—Sundays, 8.30 and 10.30 a.m.; Vespers and Benediction, 7.30 p.m.; Catechetical Instruction, 2.30 p.m., Sodality meetings, 4 p.m. *Blenheim* attended.

Clinton—Attended from Goderich.

Corunna—S. Joseph's, Rev. J. Mugan. Separate School, 39 pupils, is taught by a lay teacher.

Mass—Sundays, 10 a.m.; Daily Mass, 7.30 a.m. *Courtright* is attended three times a month.

Courtright—Attended from Corunna.

Dover South—See Paincourt.

Dresden—Attended from Wallaceburg.

Drysdale—See French Settlement.

Dublin—See Irishtown.

Dunwich—Attended from West Lorne.

Essex—Attended from Maidstone.

Fletcher—S. Patrick's, Rev. B. Boubat. *Raleigh* attended.

Forest—Attended from Sarnia.

French Settlement (Drysdale P.O.)—Rev. J. E. Courtois. Ninety families, all French-Canadian. Societies: League of the S. Heart (250); Altar Society (75); Separate School (70).

Goderich—S. Peter's, Rev. T. West. Sisters of S. Joseph, Sup. Mother Berchmans, teach the Separate School, pupils 75. Societies: C.M.B.A.; Literary and Total Abstinence Society; League of the Sacred Heart and Sodality of the B.V.M. *Clinton* attended.

Hesson—Rev. J. Gnam. *Listowel* attended.

Ingersoll—Rev. John Connolly. Sisters of S. Joseph teach Separate and select schools.

Irishtown (Dublin P.O.)—S. Columba's. Very Rev. J. Murphy, Dean, Rev. J. A. Kealy, Assistant. Separate School, 60 pupils, Miss Kilioran, teacher. Altar Society and League of the Sacred Heart.

Jeannette's Creek—Rev. Chas. A. Parent.

Kingsbridge—See Ashfield.

Kinkora—Rev. J. O'Neill.

La Salette—Rev. P. Corcoran. *Port Ryerse*, *Tilsonburg* and *Vienna* attended.

Leamington—Attended from Woodslee.

Listowel—Attended from Hesson.

Logan (Sillsburg P.O.)—S. Bridget's, Rev. D. J. Downey (Mitchell P.O.). 100 Catholic families. Fine brick Separate School. *Mitchell* attended.

Lucan—See Biddulph.

Maidstone—Rev. C. E. McGee. *Essex* attended.

McGillivray—Attended from Mount Carmel.

McGregor—Rev. A. Bechard.

Metcalfe—Attended from Strathroy.

Mitchell—S. Vincent de Paul's. Attended from Logan. About 20 families. Altar Society, and the League of the Sacred Heart.

Mount Carmel—Rev. H. Traher. *McGillivray* attended.

Mount Brydges—Attended from Strathroy.

Norwich—Attended from Woodstock.

Oil Springs—Attended from Wyoming.

Paincourt—(Dover South P.O.) Rev. P. Andrieux.

Parkhill—Rev. D. McRae. *Williams* attended.

Petrolea—Attended from Wyoming.

Port Burwell—Attended from Simcoe.

Port Dover—Attended from Simcoe.

Port Lambton—Rev. T. Aylward. *Sombra* attended.

Port Ryerse—Attended from La Salette.

Port Stanley—Attended from S. Thomas.

Princeton—Attended from Woodstock.

Raleigh—Attended from Fletcher.

Ridgetown—S. Michael's, Rev. D. P. McMenamin.

Ruscom River—Rev. A. Lorion.

Sandwich—Assumption College, founded 1870. In charge of the Basilian Fathers. Very Rev. D. Cushing, Superior. Revs. M. Ferguson, A. B. DuMouchel, J. Collins, T. Hayden, T. Hayes. Parish, Assumption, Revs. F. Semande, A. Montreuil.

Sarnia—Revs. J. Kennedy and J. Hogan. Separate School taught by Sisters of the Holy Names of Jesus and Mary, Sup., Sr. M. Irene, and one lay teacher, 220 pupils. The same Sisters conduct boarding and select day schools. There are 230 Catholic families. The Apostleship of Prayer, and the Sodality of the B.V.M. are established. *Forest* attended.

Mass—Sundays, 8.30 and 10.30 a.m.; Vespers, 7 p.m. in summer and 4 p.m. in winter.

Seaforth—Rev. P. McCabe. *Brussels* attended.

Sillsburg—See Logan.

Simcoe—Rev. D. Forster. *Port Burwell, Port Dover* attended.

Sombra—Attended from Port Lambton.

S. Augustine—See Wawanosh.

S. Mary's—Rev. P. Brennan.

S. Thomas—Holy Angels, Rev. W. Flannery, D.D. Sisters of S. Joseph conduct Separate and select schools, Sup. Rev. Mother M. Angela. Societies: S. H.; Sodality B.V.M.; S. Vincent de Paul; Catholic Truth (branch); Catholic Club, with library, reading and recreation rooms. *Port Stanley* attended monthly.

Stony Point—Rev. N. D. St. Cyr.

Stratford—V. Rev. E. B. Kilroy, D.D.; Rev. W. Fogarty. Ladies of Loretto have boarding and select schools in their fine Convent.

Strathroy—Rev. A. McKeon. *Metcalfe, Mount Brydges, Warwick* and *Watford* attended.

Tecumseth—S. Anne's, Rev. A. P. Villeneuve.

Thamesville—Attended from Bothwell.

Tilsonburg—Attended from La Salette.

Tilbury Centre—Rev. P. Langlois.

Vienna—Attended from La Salette.

Walkerville—Rev. L. A. Beaudoin. Two Separate Schools, with 176 pupils, are conducted by five Sisters of S. Joseph, Superior, Mother Augustine. Societies: League S. H.; Assoc. Holy Family; C.O.F. Number of families, 312; souls, 1,541.

Wallaceburg—Rev. J. Ronan. *Dresden* attended.

Wardsville—Attended from Bothwell.

Warwick—Attended from Strathroy.

Watford—Attended from Strathroy.

Wawanosh (S. Augustine P.O.)—Rev. P. J. McKeon. *Blyth* and *Wingham* attended.

Williams—Attended from Parkhill.

Windsor—V. Rev. J. Bayard, P.P., Rev. J. Scanlan, Rev. D. Rocheleau. Sisters of the Holy Names of Jesus and Mary conduct select school. Religious Hospitalers of S. Joseph conduct the Hospital and Orphanage.

Wingham—Attended from Wawanosh.

West Lorne—Rev. P. Quinlan. *Dunwich* attended.

Woodslee—S. John the Evangelist's, Rev. E. J. Hodgkinson. Situate one mile from Mich. Cen. Ry. Station. Separate School, 70 pupils, taught by one lay teacher. Number of Catholic families, including Leamington Mission, 125.

Mass—Sundays, 10 a.m.; Vespers, 3.30 p.m.; Catechism, 3 p.m.; Daily Mass, 7.30 a.m. *Leamington* is attended every second Sunday of the month.

Woodstock—Rev. M. J. Brady. *Norwich* and *Princeton* attended.

Wyoming—Rev. P. Gnam. About 125 Catholic families in the parish, including Petrolea and Oil Springs. *Petrolea* and *Oil Springs* are attended from Wyoming; the first every second Sunday, the other every fifth Sunday.

Mass—Sundays, 10 30 and 8 a.m., alternately; Vespers, 7.30 p.m.; Daily Mass, 7.30.

Zurich—Rev. T. Valentin.

Diocese of Ottawa (*Metropolitan See*)

This Diocese, erected 1847, was made the Metropolitan of the Province of Ottawa May 10th, 1887; it embraces the Counties of Carleton, part of Lanark, Prescott and Russell in Ontario, with Argenteuil, Ottawa, Terrebonne and Montcalm in Quebec. *Archbishop*—The Most Rev. Mgr. Joseph Thomas Duhamel, D.D., appointed Archbishop of Ottawa June 8th, 1886. *Vicar-General*—Right Rev. Mgr. J. O. Routhier. *Procurator*—V. Rev. P. Beauchamp. *Secretary*—Dr. J. C. W. Deguire. *Basilica Chapter*—Right Rev. Mgr. J. O. Routhier, Archpriest; Venerable L. N. Campeau, Archdeacon; Very Rev. G. Bouillon, Primicerius. *Canons*—Very Revs. J. Michel, S. Philip, J. P. Belanger, F. D. Foley, J. A. Plantin, P. McCarthy, P. Beauchamp, Dr. J. C. W. Deguire, Rev. E. Groulx. Catholic population, 120,000; Clergy, secular, 92, regular, 74; University, 1; Colleges, Monasteries or Convents, 19; Churches, Chapels, 104; Hospitals, Orphanages, etc., 9.

PARISHES IN ONTARIO.

City of Ottawa—In the City of Ottawa, besides the Basilica, there are the parishes of S. Joseph, S. Patrick, S. Anne, S. Jean Baptiste, S. Francois d'Assise, Sacred Heart, S. Bridget and Our Lady of Good Counsel, also many chapels attached to the different religious houses in the city. *The University of Ottawa*—in charge of the Oblate Fathers—Rector, V. Rev. J. M. McGuckin, D.D.; Vice-Rector, M. F. Fallon; Sec., Rev. H. Constantineau, M.A.; Revs. J. A. Poli, D.D., W. Murphy, E. David, A. Martin, H. Constantineau, M.A., P. Boisramé, M. Froc, D.D., N. Nilles, D.D., F. Gohiet, H. Lacoste, D.D., A. Antoine, D.D., H. Gervais, M.A., G. Gauvreau, M.A., F. Patton, W. Howe. A. Valiquette, O. Lambert, P. Campeau, A. Lajeunesse, A. Henault, J. Mangin, T. Murphy, A. Pallier. Other houses of the Oblate Fathers in Ottawa are, Juniorate of the Sacred Heart, Rev. M. Harnois, Director, Revs. S. Brault, P. Chaborel; and the Scholasticate, East Ottawa, Rev. J. M. Duvic, D.D., Superior, Revs. J. Maimertel, O. Valence, G. Charlebois, L. Peruisset, C. Toussaint. Separate Schools are established in every parish. Mother house of the Grey Nuns of the Cross, Superior General, Rev. Mother Demers. Branch Convents are in nearly every parish. Bethlehem Asylum, Superior, Rev. Sister S. Olivier, for foundlings; General Hospital, Rev. Sister Mary of the Redemption; S. Joseph's Orphanage, Superior, Rev. Sister S. Cecile; S. Patrick's Orphanage, Superior, Rev. Sister Howley; S. Charles' Asylum, for the poor and infirm, Superior, Rev. Sr. S. Joseph. The Sisters of Our Lady of Charity of the Refuge (Good Shepherd), Prioress, Very Honored Mother Mary of S. Bernard, have two houses. The Sisters of Mercy conduct a Lying-in-Hospital. The Sisters of the Congregation of Notre Dame have boarding and select schools. The Sisters of the Precious Blood, Sup. Rev. Mother Aurelie, have a monastery in

Ottawa. The Capuchin Fathers have charge of the parish of S. Francois d' Assise.

Cathedral, Notre Dame—Under the patronage of the Immaculate Conception of the B.V.M. —Basilica—By a special favor of Leo XIII. the Basilica of Ottawa is affiliated to that of S. Mary Major of Rome, with communication of indulgences, spiritual favors and privileges granted by the Sovereign Pontiffs to the Very Holy Patriarchal Liberian Basilica. Rector, Right Rev. Mgr. J. O. Routhier, V.G., Ven. L. N. Campeau, V. Revs. G. Bouillon, J. A. Plantin, P. Beauchamp, Dr. J. C. W. Deguire, Rev. E. Groulx, Mgr. Cyprien Tanguay.

The number of Catholic families in the parish, 1,290. Societies—the Immaculate Conception, for men, Pres., Jos. Vincent; S. Anne, for married women, Pres., Mrs. Laverdure; Sodality of the Immaculate Conception, for young ladies, Pres., Miss Josephine Asselin; and League of the Sacred Heart of Jesus.

Mass—Sundays, 6.30, 8 and 10 a.m.; Vespers, 3 p.m. from October to April, and 7 p.m. from May to September inclusive; Daily Mass, 6.30 and 7.30 a.m.

S. Anne's—Rev. S. A. Moreau.

S. Joseph's—In charge of the Oblate Fathers. Rev. H. Constantineau, parish priest; W. Howe, curate. Societies: S. Vincent de Paul, Pres., M. M. Clancy; Living Rosary, Pres., Mrs. M. Kehoe and League of the Sacred Heart, Pres., Mrs. P. Harty. Number of Catholic families, 320.

Mass—Sundays, 6.15, 8 and 10.30 a.m.; Vespers, 7 p.m.; Daily Masses, 6, 6.30 and 7.30 a.m.

S. J. Baptiste's—In charge of the Dominican Fathers: Revs. D. Jacques, A. Coté, E. Gouvreau, P. Charland, A. Benoit.

S. Bridget's—V. Rev. P. McCarthy, P. P., Rev. J. Newman.

S. Patrick's—Rev. M. J. Whelan.

Sacred Heart—In charge of the Oblate Fathers, Rev. A. Valiquette, parish priest; Rev. J. E. Jeannotte, curate. Societies: S. Vincent de Paul, the Catholic Order of Foresters, a Society for married women, and one for young girls under the patronage of Our Lady Mary Immaculate. There are 270 Catholic families.

Our Lady of Good Counsel—Hintonburg. Rev. T. Cole.

S. Francois d'Assise—Hintonburg. In charge of the Capuchin Fathers, Guardian, V. Rev. Father Leonard; Vicar. Rev. Father Moise, Rev. Frs. Victor, Sebastien, Bonaventure, Alexis, Cassien, Candide, Maurice, Patrice. Mass, Sunday, 6.30, 8, 10. Vespers, 7 p.m. in summer, 3 p.m. winter. On the first Friday of the month special Mass for workmen at 7. Societies. 3rd Order, S.F.; Sodality of Children of Mary; Sodality of Our Lady of the Angels; Catechism of Perseverance; Society of S. Anthony of Padua; Society of S. Louis.

Alfred—S. Victor's. Rev. F. Lombard. Six miles from C.P.R. In the Separate Schools are about 300 pupils, taught by 8 lay teachers. Catholic families number 323.

Mass—Sundays, summer, 9.30 a.m.; winter, 10 a.m.; Vespers, 2 p.m.

Almonte—S. Mary's. Very Rev. F. D. Foley. On the main line of the C.P.R. *Darling* attended.

There are about 200 Catholic families in the parish and mission. A Separate School employs 3 lay teachers. The S. Vincent de Paul Society, the Father Matthew Temperance Association, the Catholic Truth Society, the C.M.B.A., Rosary Society, Sodality of the B.V.M. and Society of S. Francis of Sales, flourish in Almonte.

Mass—Sundays, 10.30 a.m.; Vespers, 7 p.m.; daily Mass, 7.30 a.m.

Billings' Bridge—Rev. J. A. Myrand. *Eastman Springs* attended.

Casselman—S. Euphemie's, Revs. A. Beausoleil, H. Touchette, J. L. Franceur, G. Talbot. *South Indian*, *S. Joseph de Lemieux*, attended.

Chute a Blondeau—S. Joachim's. Rev. J. Leclerc.

Clarence Creek—S. Felicite's. Rev. T. H. Caron; Rev. H. Levac, curate.

Cumming's Bridge—N. D. de Lourdes, Revs. J. Pineau, L. Houben, C.M. Two Separate Schools taught by the Sisters of Wisdom. At the Convent, Boarding and Select Day Schools. Pilgrimage to N. D. de Lourdes for the Diocese, and the Apostleship of Prayer for the Parish, are established.

Curran—S. Luke's—Rev. J. Pilon. Two miles from the nearest station. Catholic families 263. League of S. H. established. Separate Schools taught by lay teachers.

Mass—Sundays, 10 a.m.; Vespers, 2 p.m.; daily Mass, 7 a.m.; prayer, 7 p.m.

Cyrville—Our Lady of Lourdes—Revs. H. Richard, P. P., Superior; J. M. LeClech, curate, Scholasticate of the Rev. Fathers of the Company of Mary; Rev. H. Richard, Sup.; Rev. Frs. J. N. Turbellier, T. Rousin, P. Vaqué. Convent of Sisters of Wisdom.

Darling—Attended from Almonte.

Dawson—S. John the Evangelist, Rev. W. Macauley. *Manotick* attended.

Eastman Springs—Attended from Billings' Bridge.

Embrun—S. Jacques d'Embrun. Rev. J. V. Forget. Reached by stage from South Indian. Eight Separate Schools taught by two Grey Nuns and seven lay teachers. About 425 Catholic families are in the parish. Societies: League of the Sacred Heart, Pres., J. Lalonde; Sodality of S. Francis of Sales, Pres., Rev. V. Pilon; Sodality of S. Anne, Pres., Mrs. O. Emard; Children of Mary, Pres., Miss Z. Morion.

Mass—Sundays, 6 and 10 a.m.; Vespers, 4 p.m.; daily Mass, 6 and 7 a.m.

Fallowfield—S. Patrick's. Rev. J. A. Sloan. Six miles from the nearest railway station, Stittsville on the C.P.R. There are 180 Catholic families. *March* (S. Isidore's), is attended on the last Sunday of every month. The Separate School has 60 pupils, with one lay teacher. Society of S. Francis de Sales and the Catholic Order of Foresters established.

Mass—Sundays, 10.30 a.m.; Vespers, 4 p.m.; daily Mass, 7.30 a.m.

Fitzroy—S. Michael's, attended from Pakenham.

Fournier—S. Bernard's, Rev. E. Dacier.

Gloucester (South)—Visitation of the B.V.M., Revs. J. Dunn, W. E. Cavanagh. *Metcalfe* attended.

Goulbourn—Attended from Richmond.

Hawkesbury Mills—S. Alphonsus Liguori,

Very Rev. S. Philip: Grey Nuns of Ottawa teach Separate Schools.

Hintonburg — See S. François d'Assise, Ottawa.

Lefaivre—S. Thomas, Rev. P. Bedard.

L'Orignal—S. Jean Baptiste's, Rev. O. Berube.

Manotick — S. Bridget's, attended from Dawson.

March—Attended from Fallowfield.

Metcalfe—S. Catharine's, attended from Gloucester South.

Orleans—S. Joseph's, Rev. L. A. Lavoie; Grey Nuns teach Separate Schools.

Pakenham—S. Peter Celestine's, Rev. D. Lavin. *Fitzroy* attended.

Plantagenet—S. Paul's, Rev. E. C. Croteau.

Richmond—S. Philip's, Rev. F. J. McGovern. The church at Richmond is seven miles from the station

Mass—Sundays, 10.30 a.m.; daily Mass, 7.30 a.m. A mission at *Goulbourn* (S. Sylvester's Church) is attended every second Sunday.

Rockland—The Holy Trinity. Rev. P. S. Hudon. There are 312 Catholic families. Separate School is taught by four lay teachers, with an attendance of 260 pupils. Grey Nuns of Ottawa. Congregation of S. Anne, Sodality of the B.V.M., League of the Sacred Heart, Holy Rosary, S. Jean Baptiste and Holy Family Societies are established.

Mass—Sundays, from Easter to All Saints' Day, 9.30 a.m., rest of the year at 10 a.m.; Vespers at 2.30 p.m.

S. Albert—Rev. A. Gauthier.

S. Eugene—S. Eugene's, Revs. F. Towner, J. H. Major. Four Separate Schools, with lay teachers, number 240 children. Societies: S. Francis of Sales; Sacred Heart of Jesus; Holy Rosary; Holy Family. There are 284 Catholic families.

Mass—Sundays, 10 a.m.; Vespers, 3 p.m.; daily Mass, 6.30 and 7.30 a.m.

S. Anne de Prescott—Rev. E. Coderre.

S. Isidore de Prescott—Rev. O. Boulet.

S. Joseph de Lemieux—Attended from Casselman.

Sarsfield—S. Hugues, Rev. O. Cousineau.

South Indian—S. Viator's, attended from Casselman.

The Brook—Sacred Heart of Jesus, Rev. C. LaRose.

Vankleekhill—S. Gregory Naz. Rev. P. Duserre-Telmon. On the Can. A. R. Separate, select and boarding schools taught by the Sisters of Mary. Societies—The S. H. Temperance Society; the Catholic Order of Foresters.

Mass—Sundays, 10 a.m.; Vespers, 3 p.m.; Daily Mass, 7 a.m.

Wendover—S. Benoit's, Rev. P. Chatillon.

West Huntley—S. Michael's, Rev. P. Corkery. There are about 100 Catholic families.

PARISHES IN QUEBEC.

Aldfield—Rev. B. Ducharme.

Angers—Rev. J. B. Langlais.

Arundel—Revs. P. Vallais, C.M., A. Cesbron, C.M., J. Drousset, C.M.

Aylmer—Revs. A. A. Labelle, J. E. Carrière.

Bouchette—Rev. J. O. F. Allard.

Buckingham—V. Rev. F. Michel, Rev. L. Raymond.

Cantley—Revs. A. Motard, E. Charlebois.

Cheneville—Rev. A. Guillaume.

Conception—Rev. H. Le Gendre.

Eardley—Rev. A. Pelletier

Farrelton—Rev. J. Foley.

Gracefield—Rev. C. Gay.

Grenville—Rev. J. Gascon.

Hull—Revs. L. Lauzun, O.M.I., Sup.; F. N. Therrien, O.M.I.; A. E. Duhaut, O.M.I.; F. Georget, O.M.I.; P. Lecomte, O.M.I.; J. B. Grandfils, O.M.I.; M. Provost, O.M.I.; J. Dozois, O.M.I.; H. Legault, O.M.I.

Labelle—Rev. C. Proulx.

Lac S. Marie—Rev. O. Ferron.

Maniwaki—Revs. C. Laporte, O.M.I., Sup.; E. Pian, O.M.I.; J. P. Guéguen, O.M.I.; A. Laniel, O.M.I.; O. Chevrier, O.M.I.

Montcerf—Rev. A. Arnauld.

Martindale—Rev. L. Blondin.

Mayo—Rev. F. Brunette.

Montebello—Revs. T. Allard, J. Lemonde.

Masson—Rev. J. Routhier.

Notre Dame de la Salette—Rev. J. Lortie.

Notre Dame de Laus—Rev. E. Trinquier.

Notre Dame de Montfort—Revs. A. Bouchet, C.M.; J. Gapihan, C.M., M. Phillips, C.M.; J. M. Castex, C.M.

Old Chelsea—Rev. C. Poulin.

Papineauville—Rev. E. Rochon.

Perkins Mills—Rev. D. Belanger.

Pte. Gatineau—Rev. I. Champagne.

Ripon—Rev. J. Guay.

S. Adolphe de Howard—Rev. P. Filion.

S. Agathe des Monts—Rev. A. Corbeil.

S. Andre Avelin—V. Rev. J. P. Belanger, Rev. M. Boisseau.

S. Cecile de Masham—Revs. P. Garon, P. Bertrand.

S. Donat de Montcalm—Rev. I. Garon.

S. Faustin—Rev. G. Lyonnais.

S. Gerard de Montarville—Rev. A. Desjardins.

S. Ignace de Nomininque—Revs. L. Dunoyer, C. R. I. C.; E. Riou, C. R. I. C.; L. M. Vuaillet, C.R.I.C.; J. A. Montet, C.R.I.C.

S. Jovite—Rev. S. Ouimet.

S. Philippe de Argenteuil — Revs. L. Montour, J. B. Bazinet.

S. Remi d'Amberst—Rev. O. Lemay.

S. Rose de Lima—Rev. M. Chamberland.

S. Sixte—Rev. A. Forget.

Suffolk—Rev. P. Pilon.

Thurso—Rev. J. Chatelain.

VICARIATE APOSTOLIC OF PONTIAC

This Vicariate, erected by His Holiness Pope Leo XIII. July 11th, 1882, includes the County of Renfrew north and south, and Pontiac, the territory between 88° and 72°; the height of land at the south; Hudson's Bay, James' Bay and the Great Whale River at the north. *Vicar Apostolic*—The Right Rev. Narcisse Zephirin Lorrain, D.D., consecrated titular Bishop of Cythera, Sept. 21st, 1882, in Notre Dame Church, Montreal; residence, Pem-

broke. Catholic population, 36,171; Priests, 33; Churches, 29; Chapels, 36; Hospitals, 3; Parishes, 21.

PARISHES IN ONTARIO

Pembroke—Erected a parish in 1856. In 1882 was chosen as residence of the Vicar Apostolic of Pontiac, Right Rev. N. Z. Lorrain, D.D. Revs. E. A. Latulipe, P.P., and J. A. French, Curate, are attached to the church, which is entitled S. Columba's, style Gothic, seating capacity 1,000. *Chalk River* and *Point Alexander* are attended from Pembroke once a month. Two Separate Schools are taught, the one for girls, by five Grey Nuns, the other for boys, by four lay teachers. Pupils number 425. There is also the Grey Nuns Academy with 80 pupils, Rev. Sister Mecthilde, Superior. A general hospital is conducted by the Grey Nuns, Rev. Sister Anne, Superior. There are 607 Catholic families, pop. 3,281. Societies: S. Vincent de Paul, Pres., M. Howe, Vice-Pres., A. J. Fortier, Treas., Jas. Thibeaudeau, Sec., Angus Meehan; Sodality, B.V.M.; C.M.B.A., Pres., K. B. Gareau, C.O.F., Sec., M. J. Legge; Holy Rosary.

Mass—Sundays, 8 and 10 a.m.; Vespers, 7 p.m.; daily Mass, 6.15 and 7 a.m.

Arnprior — S. Chrysostom's, Rev. A. M. Chaine. New convent in charge of the Sisters of Charity. *Sandpoint* attended.

Bancroft—Attended from Maynooth.

Barry's Bay—Attended from Brudenell and Hagarty.

Black Donald Creek—Attended from Mount S. Patrick.

Bonfield—See Nosbonsing Lake.

Brudenell (Opeongo Road)—S. Mary's, Rev. F. French, P.P.; Rev. J. J. McInerney, curate. *Sebastopol*, *Barry's Bay*, and *Killaloe* attended.

Calabogie—Attended from Renfrew.

Chalk River—Attended from Pembroke.

Chiswick (S. Louis), Tp. Chisholm—Attended from Bonfield.

Cobden—Sacred Heart of Jesus, attended from Osceola.

Combermere—Attended from Maynooth.

Corbeil Siding (S. Heart), Tp. Ferris—Attended from Bonfield.

Corry Settlement—Attended from Mount S. Patrick.

Deux Rivieres—Attended from Mattawa.

Douglas—S. Michael's, Rev. H. S. Marion.

Eganville—S. James', Rev. P. S. Dowdall; Grey Nuns of Ottawa, Superior, Rev. Sister Mary Gonzaga. *Round Lake* attended.

Eau-Claire—Attended from Mattawa.

Emmett—See Hagarty.

Golden Lake—Attended from Mattawa.

Gower Point—Our Lady of Mt. Carmel, Rev. T. Nap. LeMoyne. On Ottawa River, vulgarly called La Passe, three miles from Pon. Pac. Junction R.R. (Quebec) and eighteen miles from Cobden on C.P.R., with missions at *Fort Coulonge* (Q.) and *Boisfrancs* (Q.).

Mass—Sundays, 10 a.m.; Vespers, 7 p.m.; daily Mass, 7 a.m.

Great Desert (S. Henry) Tps. Bonfield and Boulter—Attended from Bonfield.

Griffith—Our Lady of the Holy Rosary, attended from Mount S. Patrick.

Hagarty (Emmett)—S. Stanislaus, Rev. B. Jankowski, P.P. *Barry's Bay* attended.

Killaloe—Attended from Brudenell.

Klock's Mill—Attended from Mattawa.

Les Erables—Attended from Mattawa.

Levesqueville (S. Thomas) Tp. Ferris—Attended from Bonfield.

Mattawa—House of the Oblate Fathers, S. Anne's, one of the finest churches in the province, Rev. P. E. Gendreau, Superior and P.P.; Revs. J. Bellemare, C. Mourier, B. Desroches, assts. Grey Nuns of the Cross from Ottawa, Superior, Rev. Sister S. Basil, conduct hospital and parish schools; 350 families; Societies, C.M.B.A., Catholic Order of Foresters', S. Joseph's Union, Ladies of S. Anne, Young Ladies of the Immaculate Conception, Boys of the Sacred Heart, Girls of the Holy Angels, Little Friends of the Infant Jesus. Mass, Sundays, 8 and 10 a.m.; Vespers, 7 p.m.; Mass, week days, 6 and 7 a.m. *Deux Rivieres*, *Golden Lake*, *Klock's Mill*, *Mackay Station*, *Eau-Claire*, *Les Erables*, *Renton*, and *Rockliffe* attended.

Mackay Station—Attended from Mattawa.

Maynooth—S. Ignatius', Rev. Joseph Barette. *Combermere*, *Bancroft*, and *Whitney* attended.

Mount S. Patrick—Rev. R. J. McEachen, P.P.; Rev. J. C. Dagenais, curate. *Griffith*, *Corry Settlement*, and *Black Donald Creek* attended

Nosbonsing Lake (Bonfield P.O. and station on C.P.R.)—S. Philomena's, Rev. H. Martel. Three Missions and a Station located in the Townships of Bonfield, Ferris, Chisholm, and Boulter.

The three missions, *S. Thomas*, *S. Heart*, *S. Louis*, and station *S. Henry*, are attended once a month, on week days. The six Roman Catholic Separate Schools are taught by seven lay teachers, and number 230 pupils. The Societies established are, League of the Sacred Heart, Holy Family, Holy Rosary, and S. Anne's Sodality.

Mass—Sundays, 10 a.m., in summer; 10.30 in winter; Week days, 7 a.m. in summer; 7.30 a.m. in winter. Benediction, 3 p.m. Daily Mass, 8 a.m.

Opeongo Road—See Brudenell.

Osceola—S. Pius, Rev. F. M. Devine, P.P.; Rev. A. Renaud, asst. *Cobden* attended.

Point Alexander—Attended from Pembroke.

Renfrew—S. Francis Xavier's, Rev. P. T. Ryan, P.P. Rev. G. Lizé, curate. Church, Gothic, of stone, built in 1873. Sisters of the Holy Cross established. *Springtown*, S. Gabriel's, 12 miles distant, on the Madawaska River, is attended from Renfrew third Sunday of every month. *Calabogie Village*, on Lake Calabogie, expansion of the Madawaska River, another mission, 14 miles from Renfrew. Attended from Renfrew first Sunday of every month. New church dedicated to the Most Precious Blood of our Lord Jesus Christ was opened on Sept. 6th, 1896.

Renton—Attended from Mattawa.

Rockliffe—Attended from Mattawa.

Round Lake—Attended from Eganville.

Sand Point—S. Alexander's, attended from Arnprior.

Springtown—Attended from Renfrew.

Sebastopol—Attended from Brudenell.

Temiskaming (head of lake)—Rev. S. L. Beaudry, O.M.I.

Temiskaming—Z. Bernier, O.M.I., H. Perrault, O.M.I., W. Valiquette, O.M.I.

Whitney—Attended from Maynooth.

Wymontaccing—S. Rose's. On the Maurice River. *Waswanipi, Mekiskan, Grand Lake, Lake Barriere*—Indian missions attended by Revs. J. P. Gueguen, O.M.I. Sup., and A. Laniel, O.M.I., of Maniwaki.

PARISHES IN QUEBEC.

Albany (Hudson's Bay)—S.Simon's, situate on James' Bay. Parish in charge of the Oblate Fathers; Rev. F. X. Fafard, Supr., Rev. J. Guignard and two lay brothers.

Allumette I.—Rev. D. Leduc.

Calumet I.—Rev. G. A. Picotte.

Portage du Fort—Rev. A. Brunet.

Quyon—Rev. B. Kiernan.

Sheenboro—Rev. J. P. Kiernan.

Vinton—Rev. V. Ferreri.

Fort Coulonge and *Boisfrancs* attended from Gower Point.

Diocese of Kingston (*Metropolitan See*)

This Diocese, established January 27, 1826, constituted a Metropolitan See December 28, 1889, comprises the territory from the western boundary of Stormont on the east to the western boundary of Hastings County. This includes the Counties of Lennox and Addington, Dundas, Frontenac, Grenville, Hastings, part of Lanark, Leeds, and Prince Edward. *Archbishop*—The Most Rev. James Vincent Cleary, D.D., promoted to the Archiepiscopal dignity December 28, 1889. *Secretary*—Very Rev. T. Kelly. *Vicars-General*—Right Rev. Mgr. James Farrelly, Very Revs. C. H. Gauthier and Thos. Kelly. *Vicars Forane*—Very Rev. John Masterson, Dean; Very Rev. C. B. Murray, Dean. Catholic population, 35,000; Priests, 44; Convents, 18; Hospitals and Orphanages, 4; Churches or Chapels, 66; Parishes, 30.

PARISHES.

City of Kingston—Cathedral—S. Mary Immaculate, the Most Rev. J. V. Cleary, D.D., Very Rev. Thomas Kelly, V.G., Revs. P. C. O'Brien, M. Meagher, and P. A. Beecher. Rev. J. V. Neville is in charge of the parish of Portsmouth (Church of the Good Thief), a suburb of Kingston, with Rev. J. J. Meagher, B.A., asst. Chapels, S. James', contiguous to the Cathedral, and at Hotel Dieu and the House of Providence. Chapels for Catholic worship exclusively are in the Penitentiary, attended by Rev. J. V. Neville, and in the Rockwood Asylum. Staff of professors *Regiopolis College*: Very Rev. T. Kelly, V.G., Dean of the College; Rev. J. V. Neville, Professor of Christian Doctrine and Sacred History, also of Italian Language and Literature; Rev. Patrick A. Beecher, Professor of English Language and Literature and History, also of the Junior Grades of Latin Classics; Rev. J. J. Meagher, B.A., Professor of History and French; Charles P. Megan, Esq., M.A., Toronto University, Professor of Latin and Greek Languages, Literature and History; William Brick, late Ottawa Normal School, Professor of Mathematics; Mr. Blanchard, Bookkeeping and Commercial Course.

The Sisters of Notre Dame (Congregation), Superior, Rev. Sister S. Mary Jane, teach boarding and select schools; Religious Hospitalers of S. Joseph have charge of Hospital and Female Orphanage, Superior, Rev. Sister Walsh; Sisters of Charity (Providence) conduct the House of Providence for the sick and infirm, also a male orphanage, Mother Scholastica. Societies—The Arch Confraternity of the Holy Family, comprised of Male Branch and Female Branch, the former numbering 300 and the latter 1,000 members. The Sodality of the Children of Mary, The League of the Sacred Heart.

Hours of Service—Sundays, in summer, Mass at 7.30, 9.15 (children's) and 11 a.m.; Vespers at 7.30. In winter at 8, 9.30 (children's) and 11 a.m.

Amherst Island—S. Bartholomew's, attended from Loughborough.

Ardoch—S. Kilian's attended from Bedford.

Athens—S. Denis', attended from Yonge (Trevelyan P.O.).

Bathurst—S. Vincent's attended from Burgess N.

Bath—S. Linus', attended from Loughborough.

Bedford (Godfrey P.O.)—Sacred Heart of Jesus, in charge of the Fathers of the Company of Mary. Rev. J. B. Bridonneau, Superior, Revs. J. M. LeCléch, C. Grenot, A. Prezeau, R. LeCaire. *Ardoch, Palmerston, Sharbot Lake, Macdonald's Corners* and *Ompah* attended.

Belleville—S. Michael's, Rt. Rev. Mgr. James Farrelly, Rev. J. J. Connolly. Ladies of Loretto conduct Boarding and Day School.

Blessington (Read P.O.)—S. Charles Borromeo, Rev. Thos. McCarthy. *Richmond* attended.

Brewer's Mills—S. Barnaby's, Rev. Thos. Carey.

Brockville—S. Francis Xavier's, Very Rev. C. H. Gauthier, V.G., Rev. J. O'Brien, asst. Sisters of Notre Dame (Congregation), Superior, Mother S. Wilfrid; Hospital of S. Vincent de Paul, conducted by Sisters of Charity (Providence).

Burgess N. (Stanleyville P.O.)—S. Bridget's, Rev. T. P. O'Connor. *Bathurst* attended.

Camden East—S. Anthony of Padua, Rev. P. J. Hartigan. *Chippawa* attended.

Cardinal—Sacred Heart of Jesus, attended from Prescott.

Carleton Place—S. Mary de Mercede's, Rev. M. O'Rourke. *Ferguson's Falls* attended.

Chesterville—S. Mary's, Rev. J. S. O'Connor. *Winchester* attended.

Chippawa — Annunciation, de rom Camden E.

Cushendall—Holy Name, Rev. J. P. Kehoe.

Deseronto—S. Vincent de Paul's, attended from Napanee.

Erinsville — Assumption of Blessed Virgin Mary, Rev. G. Cicolari. *Flinton* attended.

Ferguson's Falls—S. Patrick's, attended from Carleton Place.

Flinton—S. John the Evangelist's, attended from Erinsville.

Frankford—S. Francis of Assisi, Rev. A. Carson. *Stirling* attended.

Gananoque—S. John the Evangelist's, Rev. John D. O'Gorman. *Howe Island* and *Lansdowne* attended.

Godfrey—See Bedford.

Howe Island—S. Philomena's, attended from Gananoque.

Hungerford—S. Edmund's, attended from Tweed.

Iroquois—S. Pius', attended from Morrisburg.

Kemptville—Exaltation of the Cross, Rev. M. Macdonald. *Mountain* attended.

Kitley—S. Philip Neri's, Revs. M. J. Spratt, C. J. Killeen *Philipsville* and *Toledo* attended.

Lansdowne—S. Patrick's, attended from Gananoque.

Loughborough (Railton P.O.)—S. Patrick's, Revs. J. B. Bridonneau, C.M., P.P., J. M. LeCléch, C.M. *Amherst I.*, *Bath* and *Odessa* attended.

Macdonald's Corners—S. Columbanus, attended from Bedford.

Madoc—Sacred Heart of Mary, Rev. Thos. Davis. *Queensboro* attended.

Marmora—Sacred Heart of Jesus, Rev. Thos. Murtagh.

Matilda—S. Anne, attended from Morrisburg.

Merrickville—S. Anne's, Rev. J. McCarthy.

Morrisburg—S. Mary Immaculate, Rev. D. A. Twomey. *Iroquois* and *Matilda* attended.

Mountain—S. Daniel's, attended from Kemptville.

Napanee—S. Patrick's, Rev. John T. Hogan. *Deseronto* attended.

Odessa—S. Bridget's, attended from Loughborough.

Ompah—Attended from Bedford.

Palmerston—S. Leo the Great, attended from Bedford.

Perth—S. John the Baptist, Rev. C. J. Duffus. Sisters of Charity (Providence).

Philipsville—S. Malachy's, attended from Kitley.

Picton—S. Gregory the Great, Rev. J. H. McDonagh. *Wellington* attended.

Portsmouth—Church of the Good Thief, Revs. J. V. Neville, J. J. Meagher, B.A.

Prescott—S. Mark the Evangelist's, Very Rev. John Masterson, Dean; Rev. W. A. McDonagh. *Cardinal* attended.

Queensboro—S. Henry's, attended from Madoc.

Railton—See Loughborough.

Read—See Blessington.

Richmond—S. John the Baptist, attended from Blessington.

Rockport—S. Brendan's, attended from Yonge.

Sharbot Lake—S. James Major, attended from Bedford.

Smith's Falls—S. Francis de Sales, Rev. M. J. Stanton.

Spencerville—S. Lawrence O'Toole's, Rev. W. E. Walsh. *Throoptown* attended.

Stanleyville—See Burgess North.

Stirling—S. James the Less, attended from Frankford.

Toledo—S. Columbkill's, attended from Kitley.

Trenton—S. Peter in Chains, Very Rev. Dean C. B. Murray. Sisters of Notre Dame, Sup. Sr. S. Ida.

Trevelyan—See Yonge.

Throoptown—S. Michael's, attended from Spencerville.

Tweed—S. Carthagh's, Rev. John Fleming. *Hungerford* attended.

Tyendinaga—Holy Name of Mary, Rev. J. S. Quinn.

Wellington—S. Frances of Rome, attended from Picton.

Westport—S. Edward's, Rev. P. A. Twohey. Sisters of Notre Dame, Sup. Sr. S. Joseph of Jesus.

Mass—Sundays, 10.30 a.m.; Daily Mass, 7 a.m.

Winchester—S. Columba's, attended from Chesterville.

Wolfe Island—Sacred Heart of Mary, Rev. T. J. Spratt.

Yonge (Trevelyan P.O.)—S. James Major, Rev. J. J. Collins. *Athens* and *Rockport* attended.

NOTE—*Pilgrimage to S. Anne de Beaupre.* The annual pilgrimage, under the auspices of His Grace the Archbishop of Kingston, will be run to S. Anne de Beaupre in the month of July during 1898. Particulars can be obtained from Rev. M. J. Stanton, Smith's Falls.

DIOCESE OF PETERBORO'.

This Diocese comprises the Counties of Durham, Northumberland, Peterboro', Victoria, and the Districts of Algoma, Muskoka, Parry Sound and the western portion of Nipissing; erected a Diocese July 11th, 1882. *Bishop*—(3), The Right Rev. R. A. O'Connor, consecrated Bishop of Peterboro' May 1st, 1889. *Vicar-Generals:* Right Rev. Mgr. P. D. Laurent, Very Rev. J. Browne; *Sec.*, Rev. T. F. Scanlan. Catholic population, 36,500; Priests, secular 28, regular 20; Churches, 60; Hospitals, 2; Parishes, 25.

PARISHES.

City of Peterboro'—Cathedral of S. Peter in Chains—Ven. Archdeacon Casey, Rev. M. Calnan, Rev. T. F. Scanlan, Revs. M. F. Fitzpatrick, D. O'Connell, J. O'Sullivan. Sisters of the Congregation of Notre Dame teach girls' Separate Schools; two other fine Separate Schools in City; Sisters of S. Joseph, Sup. Mother Vincent, have a fine hospital. Mount S. Joseph, Sup. Rev. Mother Austin, Mother House of Sisters of S. Joseph. *Bowmanville*, *Chandos* and *Lakefield* attended.

Societies: S. Vincent de Paul's; C.M.B.A.; E.B.A.; Catholic Order of Foresters; Young Men's Catholic Association.

Mass—Sundays, 8, 9.15 and 10.30 a.m.; Daily Mass, 7 and 8 a.m.

Agawa—Rev. J. Specht, S.J.

Algoma—Revs. L. Cote, S.J., J. Richard, S.J.

Algoma Mills—Attended from Massey Station.

Alsace—S. John the Evangelist's, attended from Trout Creek.

Ashburnham—Included in City of Peterboro'.

Batchewaning—Attended from Garden River.

Beaucage—Attended from Massey Station.

Biscatasing—Attended from Sudbury.

Blind River—Attended from Sault S. Marie.

Bobcaygeon—S. Joseph's, attended from Fenelon Falls.

Bowmanville—S. Joseph's, attended from Peterboro'.

Bracebridge—S. Joseph's, Revs. P. J. McGuire and T. Fleming. *Gravenhurst*, *Kearney*, *Parry Sound* attended.

Brighton—Holy Angels, Rev. T. Collins. *Codrington*, *Wooler* attended.

Burnley—S. Peter's, Rev. T. B. O'Conne *Harwood*, *Warkworth* attended.

Byng Inlet—The Holy Family, Rev. S. Dufresne, S.J., Rev. P. Hamel, S.J.

The priest or missionary resides in Byng Inlet at different intervals averaging one-third of the year. The Catholics are mostly French-Canadians; about forty-six families. *French River*, twice a month, *Collins' Inlet*, *Grumbling Point*, *Kiviti Kitigaming*. *Kobekana*, *Shawanaga*, *Parry Island* (opp. Parry Sound) *Beau Soleil Island*, *Christian Island* (Toronto Diocese) *Cape Croker and Tangeur* (Hamilton Diocese) are visited three times a year. All are Indian Reserves except French River and Collins' Inlet. Handsome chapels at French River and Cape Croker.

Callender—Attended from North Bay.

Campbellford—Visitation of the B.V.M., Rev. W. J. McCloskey.

Cartier—Rev. H. Caron, S.J.

Chandos—The Purification of the B.V.M., attended from Peterborough.

Chapleau—Rev. H. Caron, S J.

Chelmsford—Rev. L. Lafortune, S.J.

Cobourg—S. Michael's, Rev. E. H. Murray. Seats 500. There are 200 Catholic families. A Separate School was established in 1883. Four Sisters of S. Joseph teach 150 pupils. School Sisters of Notre Dame established. The I.C.B.U., the C.M.B.A. and the Sodality of the B.V.M. are established.

Mass—Sundays at 8 and 10 a.m.; Vespers, at 7 p.m.; Daily Mass, 7 a.m.; Benediction at Convent chapel, Fridays at 5 p.m.

Cockburn Island—Attended from Wikwemikong.

Collins' Inlet—Attended from Byng Inlet.

Cook's Mills—Attended from Massey Station.

Codrington—Church of Most Holy Rosary, attended from Brighton.

Copper Cliff—Attended from Sudbury.

Cutler—Attended from Wikwemikong.

Downeyville—See Emily.

Douro—S. Joseph's Rev. Wm. J. Keilty, Very Rev. J. Browne, V.G., *Keene*, *Young's Point*, attended.

Duck Islands, attended from Wikwemikong.

Emily—(Downeyville P.O.), S. Luke's, Rev. C. E. Bretherton.

Ennismore—S. Martin's, Rev. W. J. McColl.

Fenelon Falls—S. Aloysius, Rev. J. Nolan, *Bobcaygeon*, *Galway* attended.

Fort William, *Indian Mission*—The Immaculate Conception. In charge of the Jesuit Fathers, Revs. A. Baudin, Sup., J. Specht, J. A. Drolet, and three Brothers. Within seven minutes' walk of street cars. Sisters of S. Joseph, Superior, Mother Incarnation, conduct the orphanage and school, about 70 Indian children. Supported but meagrely by the Government; collections and private contributions enable the work to be carried on. A village day school is attached to the orphanage.

The societies established are: Sodality of the B.V.M., Arch-Confraternity of the Sacred Heart of Jesus, Temperance Society of the S.H. and the Apostleship of Prayer.

We give the missions in Ontario attended from Fort William, with the number of Catholic Indian families: *Nepigon*, 30; *Pays Plat*, 16; *Pic River*, 22; *Montizambert*, 15; *White River*, 8; *Chapleau*, *Michipicoten*, 22; *Agawa*, 10; *Savanne*, *Nepigon Lake*, 32; *Long Lake*, 51.

Beaver Bay, 5; *Grand Marais*, 22; *Grand Portage*, 27, attended from Fort William, are in the United States.

There are Separate Schools at Nepigon Lake (pupils 22), Pays Plat (pupils 18), Pic River (pupils 14), Nepigon (pupils 14), Michipicoten, lay teachers are employed. In the village of Fort William there are but two unbaptized Indians, and they dare not practise their superstition openly, but around Nepigon Lake and Long Lake there are hundreds of pagans yet. Rev. Father Specht visits all these missions once, twice, three, four times a year, and oftener when possible. *Nepigon Lake*, 100 miles from a railway station, is reached by water, also *Long Lake*, 180 miles from a railway station.

Fort William East—In charge of Rev. L. Arpin, S.J.

Fort William West—Rev. D. Donovan, S.J.

French River—Rev. J. Paquin, S.J.

Galway—The Immaculate Conception, attended from Fenelon Falls.

Garden River—The Immaculate Heart of Mary. Rev. P. Lamarche, S.J. Is an Indian Reserve containing about 80 Catholic families. On the Catholic School roll are 85 children, average attendance 45. All Catholic Indians west of Sault S. Marie to Mamainse and Goulais Bay; and all white and Indian Catholic centres east to Cook's Mills and John's I. are attended from Garden River. *Batchewaning*, *Goulais Bay*, *Sailors' Encampment*, *Hilton*, *S. Joseph's I.*, attended.

Goulais Bay—S. Peter's, attended from Garden River.

Grafton—S. Mary's, Rev. M. Larkin.

Gravenhurst—Attended from Bracebridge.

Harwood—Attended from Burnley.

Hastings—Our Lady of Mount Carmel.

Heron Bay—Rev. J. Specht, S.J.

Hilton—S. Joseph's, attended from Garden River.

Kearney—S. Patrick's, attended from Bracebridge.

Keene—S. John the Evangelist's, attended from Douro.

Killarney—S. Joseph's, Rev. J. Paquin, S.J.

Lakefield—S. Paul's, attended from Peterboro'.

Lindsay—Purification of the B.V.M., Rt. Rev. Mgr. P. D. Laurent, V.G., Rev. M. J. McGuire, asst. The Separate Schools, with 260 pupils, are taught by the Sisters of S. Joseph, Sup. Mother Annunciation and lay teachers. The Sisters

conduct Boarding and Select Day Schools also.

Little Current—S. Vincent de Paul's, Rev. J. Paquin, S.J.

Long Lake—Rev. J. Specht, S.J.

Markstay—Attended from Sudbury.

Massey Station—Revs. E. Lefebvre, S.J., J. F. Chambon, S.J. *Algoma Mills*, *Beaucage*, *Cook's Mills*, *Mississigua*, *Walford*. *Webbwood* attended.

Michipicoten—Rev. J. Specht, S.J.

Mississaging—Attended from Wikwemikong.

Mississigua—Attended from Massey Station.

Murillo—Rev. E. Donovan, S.J.

Nepigon—Revs. D. Donovan, S.J., J. Specht, S.J.

North Bay—S. Mary of the Lake, Rev. D. J. Scollard. *Callender* attended.

Norwood—S. Paul's, Rev. P. Conway.

Old Fort—Attended from Sault S. Marie.

Parry Sound—S. Peter's, attended from Bracebridge.

Pays Plat—Rev. J. Specht, S.J.

Pic River—S. Francis Xavier's, see Fort William.

Port Arthur—S. Andrew's Revs. O. Neault, S.J., R. Baxter, S.J., D. Donovan, S.J. Separate School taught by three Sisters of S. Joseph and attended by 140 pupils. The Hospital is conducted by the Sisters of S. Joseph, Mother Clotilde, Superior. The Sodality of the B.V.M., and the C.M.B.A., are established.

Mass—Sundays, 7.30 and 10.30 a.m.; Vespers. 7 p.m.; Daily Mass, 7 a.m.

Port Hope—Our Lady of Mercy, Rev. M. Lynch.

Powassan—Attended from Trout Creek.

Rat Portage—Revs. P. Blais, O.M.I., J. George, O.M.I.

Sagamok—Attended from Wikwemikong.

Sailors' Encampment—S. Joseph's. Is attended from Garden River.

Sault S. Marie—Sacred Heart of Jesus, Revs. A. Primeau, S.J., L. Cote, S.J. *Blind River*, *Old Fort*, *Thessalon* attended.

Schreiber—Rev. D. Donovan, S.J. *White River*, *Murillo* attended.

Shesheguenning—Attended from Wikwemikong.

Shibaiansing—Attended from Wikwemikong.

South Bay—Attended from Wikwemikong.

S. Joseph's Island (Hilton)—S. Joseph's, attended from Garden River.

Spanish River—Attended from Wikwemikong.

Sturgeon Falls—Revs. J. Gringras and P. J. O'Leary.

Sudbury—S. Anne's, Revs. T. Lussier, I. Brault, S.J. The Grey Nuns from Ottawa conduct S. Joseph's General Hospital, Sup. Rev. Sr. Raphael, *Cartier*, *Chapleau*, *Wahnipatæ*, *Biscatasing*, *Copper Cliff*, *Markstay* attended.

Thessalon—S. Anne's, Revs. L. Cote, S.J., J. Richard, S.J.

Trout Creek—Sacred Heart of Jesus. Revs. A. F. Kelly, C. J. Phelan. *Alsace*, *Powassan* attended.

Verner—Rev. C. Langlois. *Warren* attended.

Victoria Road—Our Lady, Help of Christians, Rev. Jas. Sweeney.

Wahnipatæ—Attended from Sudbury.

Walford—Attended from Massey Station.

Warkworth—S. Jerome's, attended from Burnley.

Warren—Attended from Verner.

Webbwood—Revs. E. Lefebve, S.J., J. Chambon, S.J.

West Bay—The Immaculate Conception, attended from Wikwemikong.

White Fish Lake—Rev. J. Chambon, S.J.

White River—Revs. D. Donovan, S.J., J. Specht, S.J.

Wikwemikong (Manitoulin Island)—Invention of the Holy Cross, Very Rev. D. DuRanquet S. J., Revs. J. Paquin S.J., J. Drolet S.J., V. A. Artus S.J., J. Richard S.J. Daughters of the Immaculate Heart of Mary, Superior, Miss Elizabeth Miller, conduct a School and Orphanage. Free School and Industrial School for boys conducted by the Jesuit Fathers, and for girls, conducted by Sisters of I. H. of Mary. *Shesheguenning*, *South Bay*, *West Bay*, *White Fish Lake*, *Wikwemikongsing*, *Killarney*, *Little Current*, *Sagamok*, *Spanish River*, *Shibaiansing*, *Duck Islands*, *Cutler*, *Mississaging*. *Cockburn Island* attended.

Warkworth—S. Jerome, attended from Burnley.

Wikwemikongsing—Attended from Wikwemikong.

Wooler—S. Alphonsus', attended from Brighton.

Young's Point—Our Lady of Good Counsel, attended from Douro.

Diocese of Alexandria.

This Diocese, erected January 23rd, 1890, embraces the Counties of Stormont and Glengarry. *Bishop*—The Right Rev. Alexander Macdonell, D.D., consecrated in Alexandria, October 28th, 1890. Catholic population, 18,500; priests, 14; churches, with resident priests, 12; without, 8; Academy, 1; Convents, 3; Hospital, 1. *Bishop's Council*—V. Rev. G. Corbett, V.G.; V. Rev. Dean Paul DeSaunhac, V.F.; V. Rev. Dean Twomey, V.F.; Rev. D. C. McRae.

PARISHES.

Alexandria—Cathedral, S. Finnan, Right Rev. Alexander Macdonell, D.D., Rev. D. R. Macdonald, Rev. Donald D. McMillan, and Rev. E. Poitras. S. Margaret's Convent, conducted by Sisters of the Holy Cross, Superior, Rev. Mother de S. Teresa; pupils, 200. Separate School for boys, 200 pupils. Societies: Total Abstinence, Catholic Truth, C.M.B.A., and C.O.F.

Mass—Sundays, 7.30 a.m., with short instruction; 8.45 a.m., for the French people, with an instruction in French; 10.30 a.m., High Mass; Vespers, 7.30 p.m. *Lochgarry* attended.

Cornwall—S. Columba's, V. Rev. Geo. Corbett, V.G., pastor; Rev. D. A. Campbell, assistant; Sisters of Notre Dame, Sup. Sr. F. Borgia. Three Separate Schools have an attendance of over 800 pupils. A mission house has been opened with six Sisters of S. Joseph. *Dickinson's Landing*, *Farran's Point*, and *Milleroches* attended.

Cornwall East—The Nativity of the B.V.M., V. Rev. Paul DeSaunhac, pastor; Rev. L'Abbe Desjardins, assistant.

Crysler—The Immaculate Conception. Rev. Wm. McKinnon. Reached by stage from Finch, on the C.P.R., and Casselman, on the C.A.R. There are 170 Catholic families, two Separate Schools, with two lay teachers and 120 pupils. Societies: League of Sacred Heart, Pres., Mrs. J. B. Lafrance; Sec., Mrs. Dr. Boileau; Treas., Mrs. Toussaint Hebert.

Mass—Sundays, 10.30 a.m.; daily Mass, 7 a.m. *South Finch* attended every Sunday.

Dickinson's Landing—S. Patrick's attended from Cornwall.

Farran's Point—Attended from Cornwall.

Glennevis—S. Margaret's, Rev. D. C. McRae.

Glen Robertson—S. Martin of Tours, Rev. D. Macdonald. There are two Separate Schools taught by lay teachers.

Greenfield—S. Catharine's, Rev. R. A. Macdonald.

Lancaster—S. Joseph's, attended from Williamstown.

Lochgarry—S. Stephen's, attended from Alexandria.

Lochiel—S. Alexander's, Rev. W. Fox.

Martintown.—S. Ita's, attended from Williamstown.

Milleroches—Attended from Cornwall.

Monkland—Our Lady of Angels, attended from S. Andrew's.

Monroe's Mills—S. Columbkill's, attended from S. Raphael's.

Moose Creek—Our Lady of Angels, Rev. M. J. Leahy. Situate on the Can.A.R. Two Separate Schools, 121 pupils, are taught by two lay teachers. There are 220 Catholic families. A court of C.O.F.

Mass—Sundays, 10.30; Catechism, 9 a.m.; Vespers, 3.30 p.m.; daily Mass, 7 a m.

South Finch—S. Bernard's, attended from Crysler.

S. Andrew's—Rev. Wm. A. Macdonell, pastor. Sisters of Notre Dame teach schools, Sup., Sr. S. M. Francis. *Monkland* attended.

S. Raphael's—Rev. Terence Fitzpatrick, pastor. Two Separate Schools established. *Monroe's Mills* attended.

Williamstown—The Nativity of the B.V.M., V. Rev. Dean J. Twomey. There are 300 Catholic families. *Lancaster* every second Sunday, and *Martintown* once a month, are attended from Williamstown.

New Parishes—

Diocese of London: Logan, Ridgetown.

New Churches, Etc.—

Diocese of Hamilton: Saugeen, Indian Mission Church; Hanover.

Diocese of Peterboro': Blind River, Cutler, Wahnipatae.

Vicariate Apostolic of Pontiac:—Whitney, Eganville, Barry's Bay, Killaloe, Lake Temiskaming.

Religious Orders in Ontario—Men.

1.—SOCIETY OF JESUS (S.J.)

Founded in 1535 by S. Ignatius of Loyola. General: Very Rev. Louis Martin. Residence: Rome. Sup. Gen. in Canada: Very Rev. T. Filiatrault, S. Mary's College, Montreal.

In Ontario the Jesuit Fathers have a residence at **Guelph** (Ham.) having also charge of the Parish.

The other residences and missions of the Order in this Province are in the Diocese of Peterboro'. **Chelmsford, Sudbury, Port Arthur, Fort William East** and **Sault Ste. Marie** are residences having parishes attached.

There are Indian Missions at **Wikwemikong** on Manitoulin Island, **Garden River** and **Fort William**. Several Jesuit missionaries travel continually along the north shores of Lakes Superior and Huron and the Georgian Bay, attending to the Otchipwe tribes. There are chapels on the Indian Reserves at **Pays Plat, Heron Bay, White Fish Lake, Long Lake, Agawa, Michipicoten, Nepigon, Cutler, Cape Croker, Saugeen** and **Sagamok.**

Other Jesuit missionaries follow the line of the Canadian Pacific Railway between **Warren** and **Ignace**, between **Sudbury** and **Sault S. Marie** and over the Port Arthur and Duluth Railway, covering a district a thousand miles long. There are chapels in this district at **Chelmsford, Massey, Webbwood, Thessalon, Cartier, Chapleau, White River, Schrieber, Fort William West, Murillo, Algoma, Killarney, Little Current, Blind River, Byng Inlet, Walford, French River**, etc. (See Peterboro' Diocese).

2.—BROTHERS OF THE CHRISTIAN SCHOOLS.

Founded in 1681 at Rheims, France, by Blessed Jean Baptiste de la Salle, priest. Mother House in Paris, France. The Brothers have two communities in **Toronto**, and seven schools including De la Salle Institute. They are now in charge of S. John's Industrial School, Blantyre, East Toronto. The visitor is Rev. Brother M. Edward, De la Salle Institute, Duke St., Toronto.

3.—CONGREGATION OF S. BASIL (C.S.B.).

Founded in 1822 by Mgr. d'Avian. Mother House at Annonay, France. Sup. General V. Rev. A. Fayolle.

In Ontario the Basilians conduct S. Michael's College, S. Joseph St., **Toronto**. Provincial. Very Rev. V. Marijon, Superior of the Residence; Rev. J. R. Teefy, M.A., LL.D., Superior of the College. Professors: Rev. Fathers Cherrier, Kelly, McEvoy, Martin, Mungovan, Murray, Walsh. Parish S. Basil's, Rev. L. Brennan, P.P.; Rev. F. R. Frachon, curate; M. Perry, Sacristan.

Novitiate and Scholasticate on S. Clair Ave., Deer Park P.O. (suburb of Toronto) Sup. of Novitiate Rev. A. Aboulin, with six novices; Sup. of Scholasticate Rev. R. McBrady, with four scholastics. Chapel of the Holy Rosary, Rev. P. O'Donahoe, P.P. **Owen Sound** (Ham.), **Am-**

herstburg (Lon.) are in charge of the Basilians. (See Hamilton and London Dioceses). Assumption College, Sandwich, is conducted by the Basilians. Sup., Very Rev. D. Cushing, Professors: Rev. Fathers J. Collins, A. B. DuMouchel, M. Ferguson, T. Hayden, T. Hayes. The Parish Church of the Assumption, Rev. F. Semande, P.P., Rev. A. Montreuil, Asst., also is in their charge; and S. Anne's church, Detroit, Rev. Frs. Grand, Coté and Christian.

4.—CONGREGATION OF THE RESURRECTION (C.R.).

Founded Easter Sunday, 1842, at Rome. Mother House at Rome. Sup. General, V. Rev. Father Bazeska.

In Ontario the Fathers conduct a college (1857), at **Berlin**, Sup., V. Rev. Theo. Spetz, having charge of that parish, and also of **Waterloo**, **S. Agatha** Parish is in charge of the Resurrectionist Fathers. (See Hamilton Diocese).

5.—OBLATES OF MARY IMMACULATE (O.M.I.).

Founded at Aix (Provence, France), 1782. Mother House, 26 Rue S. Petersbourg, Paris.

The Catholic University, **Ottawa**, Rector, V. Rev. J. M. McGuckin, D.D., is conducted by the Oblates, who have a Scholasticate and Juniorate in the same city. The Oblates are in charge of the parishes of S. Joseph, and the Sacred Heart, Ottawa. (See Ottawa Diocese.) **Mattawa** is in charge of the Oblates, also Albany on James' Bay, Temiskaming, etc. (See Vicariate of Pontiac.)

6.—ORDER OF CALCED CARMELITES (O.C.C.).

Very Rev. Fr. Anastasuis J. Kreidt, Provincial (of the North American Province of the Carmelites) Residence, Niagara Falls, Ont., (address P.O. Box 264, Niagara Falls, Ont.)

Hospice of Mt. Carmel at Niagara Falls, (P.O. Falls View, Ont.) Prior, Rev. Theodore McDonald. Fathers, Rev. Philip A. Best; Rev. Dion F. Best; Rev. Ferdinand Van der Staag. Also several lay-brothers and tertians attached to the monastery.

St. Patrick's Rectory, Niagara Falls, (Clifton), Ont. Rector, Rev. Cyril J. Feehan.

Shrine of Our Lady of Peace (near Horseshoe Fall), attended by Fathers of the Hospice.

New Germany (Snyder, P.O.), S. Joseph Church, attended every two weeks by Carmelite Fathers.

Carmelite Review, monthly periodical published at Falls View, in interest of the Hospice, Shrine, and the Devotion of the Scapular.

7.—ORDER OF S. FRANCIS (O.S.F.).

Founded in 1209 by S. Francis of Assisi.

Branch of the Order in Ontario at **Chatham**. Sup., V. Rev. F. S. Schaeffer. Established in 1878 by the Cincinnati Province of Reformati. Patron of Province, S. John the Baptist. Mother House, S. Francis' Convent, Cincinnati, Onio. Present Provincial, V. Rev. Peter Bapt. Englert. Number of priests occupied with parish work, sixty in eleven Dioceses. Preparatory college for boys intending to join the Order at Cincinnati. (See London Diocese.)

8.—ORDER OF MINOR CAPUCHINS (O.M.C.).

The Order of Minor Capuchins is a branch of the great Franciscan Order, founded by Matthieu de Basci in 1525. The Minister General, the Very Rev. Father Bernard d' Andermatt, resides at Rome. The Order joins to the severity of the Monastic life the exercise of the holy ministry, preaching the gospel among the civilized as well as the uncivilized. The Capuchins number 9,000.

In Ontario, at the invitation of the Most Rev. J. T. Duhamel, Archbishop of Ottawa, they established a Monastery at **Hintonburg** near Ottawa, 1890. They have in charge the parish of S. Francis of Assisi in **Ottawa**.

Guardian, V. Rev. Father Leonard; Vicar, Rev. Father Moise. Father Victor, Professor of Holy Scripture; Father Maurice, Prof. of Sciences; Father Sebastian, Prof. of Theology; Father Alexis; Father Candide, Prof. of Philosophy; Father Patrice. There are twenty-nine scholastics and four lay Brothers with one novice.

9.—CONGREGATION OF THE MOST HOLY REDEEMER (C.SS.R.).

Founded in 1732 by S. Alphonsus de Liguori. Object—Missions. Mother House in Rome. Sup. General and Rector Major, the Most Rev. P. Matthias Raus. The Redemptorist Fathers have had charge of S. Patrick's parish, **Toronto**, since 1881. Present Superior, Very Rev. A. Wynn. (See Toronto Diocese).

10.—COMPANY OF MARY (C.M.).

Founded in 1708 by Blessed Louis-Marie Grignon de Montfort. Mother House, S. Laurent sur Sevres, France. Sup. General, V. Rev. H. Maurille.

Scholasticate at **Cyrville**, near Ottawa. Sup., Rev. H. Richard. Missions in Diocese of Kingston, Sup. Rev. J. B. Bridonneau.

Religious Orders in Ontario—Women.

1.—SISTERS OF THE CONGREGATION OF NOTRE DAME.

Founded at Montreal, November 16th, 1657, by the Venerable Mother Marguerite Bourgeoys. Mother House at Montreal, S. Jean Baptiste St. Sup. General, Rev. Mother S. Sabina. Provincial Superior for Ontario, Mother S. Beatrice. Object—Education.

Convents in Ontario—**Kingston**, Sup., Sr. S. M. Jane; **Peterboro'**, Sup., Sr. S. Veronica; **Ottawa**, Sup., Sr. S. Cecilia; **Brockville**, Sup., Sr. S. Wilfrid; **S. Andrew's West**, Sup., Sr. S. M. Francis; **Cornwall**, Sup., Sr. S. Francis Borgia; **Westport**, Sup., Sr. S. Joseph of Jesus; **Trenton**, Sup., Sr. S. Ida.

2.—RELIGIOUS HOSPITALERS OF THE HOTEL DIEU.

The Order of the Religious Hospitalers of the Hotel Dieu of S. Joseph, was founded in the year 1636, in La Fleche, France, by Jerome La Royer de La Dauversiere and Mademoiselle Marie de La Ferre.

Six years later, in 1642, Mademoiselle Mance opened a branch house of the Order in Montreal, Canada, with the approbation and co-operation of Governor Maisonneuve, and the assistance of the Rev. Monsieur Olier (founder of the Order of S. Sulpice) and Madame de Bouillon.

The Order is cloistered; the duties being care of the sick and orphans, and teaching. In 1845 the first house was established by Montreal at Kingston.

The institution is now supervised by the Rev. Mother Hopkins, Sup.; Very Rev. Thomas Kelly, V.G., Director, and Rev. P. C. O'Brien, Chaplain.

At present the Institute comprises seventeen houses, viz., eight in France, eight in Canada and one in the United States:

Montreal, P.Q., Hospital and Orphanage.

Kingston, Ont., Hospital and Orphanage.

Tracadie, N B., Lazaretto, Hospital, Orphanage, Day and Boarding school.

Chatham, N.B., Hospital, Orphanage, Boarding and Day school.

Madawaska, N.B, Hospital, Orphanage, Boarding and Day school.

Arthabaskaville, P.Q., Hospital, Orphanage, Boarding and Day school.

Windsor, Ont., Hospital and Orphanage.

Campbellton, P.Q., Hospital, Orphanage, Boarding and Day school.

Burlington, Vermont, Hospital.

3.—GREY NUNS OF THE CROSS.

Founded at Ottawa in 1845. Mother House, Ottawa. Sup. General, Rev. Mother R. Demers. **Ottawa** General Hospital, Sup., Rev. Sr. M. of the Redemption; S. Charles Asylum, Sup., Rev. Sr. S. Joseph; Bethlehem Asylum, Sup., Rev. Sr. S. Olivier; S. Patrick's Orphanage, Sup., Rev. Sr. Howley; S. Joseph's Orphanage, Sup., Rev. Sr. S. Cecile; the Nuns conduct schools in every parish, also boarding and select day schools of Our Lady of the S. Heart, Sup., Rev. Sr. Teresa of Jesus. At **Embrun, Hawkesbury Mills, Orleans, Eganville, Rockland** and **Casselman**, the Sisters conduct Separate Schools; at **Pembroke** and **Mattawa** General Hospitals, and the Separate Schools: at **Sudbury** a Hospital. Total number of Sisters, 402.

4.—LADIES OF LORETTO.

Founded in Munich, Bavaria, in 1650. Mother House in America, Loretto Abbey, Wellington Place, **Toronto**, Sup. General, Rev. Mother M. J. Ignatia Lynn. Select boarding and day school. Select schools are taught at S. Ignatius Convent, Bond St., Sup. Mother Benedicta, and S. John's Convent, Wellesley Place, Sup., Mother M. Loyola. Separate School, High School and Kindergarten, taught at S. Ignatius Convent, Bond St. Boarding and select day schools are taught by the Loretto Nuns at **Niagara Falls**, Sup. Mother Eucharia. **Hamilton**, Sup., Mother M. Eucharia. **Guelph**, Sup., Mother M. Loretto. **Stratford**, Sup., Mother Magdalen. **Belleville**, Sup., Mother M. Stanislaus. **Sault S. Marie.** Separate Schools are conducted also by the Nuns in these places.

5.—SISTERS OF THE CONGREGATION OF S. JOSEPH.

Founded at Lyons, France, October 15th, 1650. The Sisters of S. Joseph are a diocesan community, the different houses in each Diocese being governed by the Mother House of the Diocese.

Diocese of Toronto—Established in 1851 at **Toronto**, by Bishop De Charbonnel. Mother House, Novitiate, Young Ladies' Academy, and select day school, on S. Alban's St., Sup., Rev. Mother de Pazzi. The Sisters also take charge of several of the city Separate Schools. House of Providence, Power St., for the aged, incurables and infants, 400 inmates, Superior, Mother Louise. Sacred Heart Orphanage, Sunnyside, 300 inmates, Superior, Mother S. Bernard. S. Nicholas' Home, Lombard St., for young boys, Superior, Mother S. Stanislaus. S. Mary's Convent, Academy and Separate School, Bathurst St., Superior, Mother De Chantal. S. Michael's Hospital, Bond St., Superior, Mother Assumption. **Barrie**, Sup., Mother Presentation. The Sisters take charge of the Separate Schools and of a music class. **Oshawa**, Superior, Mother Dosithea. Sisters teach the Separate Schools and music. **Thorold**, Superior, Mother Borromeo. Separate Schools and a music class. **S. Catharines**, Superior, Mother Evangelista, select boarding, day and Separate Schools. **Lafontaine**, Superior, Mother M. Agnes, Separate Schools and music.

Diocese of Hamilton—Established at Hamilton, 1851, Mother House, Novitiate and S. Mary's Orphan Asylum for Girls (85 in number), Sup., Rev. Mother M. Celestine. 85 Sisters, including 20 Novices and 15 Postulants reside at the Mother House, from whence seven of the city schools are attended. Sacred Heart, six Sisters; S. Mary's, eight Sisters; S. Patrick's, five Sisters; S. Lawrence's, seven Sisters; S. Thomas', four Sisters; S. Anne's, four Sisters, and S. Joseph's School for Orphan Girls, two Sisters. The scholastic work embraces every branch of knowledge from the Kindergarten to the High School inclusive.

Subject to the Mother House are the following Missions: S. Joseph's Hospital (city), Superior, Mother Antoinette, sixteen Sisters; S. Joseph's Hospital and House of Providence, **Guelph**, Sup., Mother M. Vincent, eighteen Sisters; House of Providence and Orphan Asylum for Boys (90 in number), **Dundas**, Superior, Mother M. Irene, twenty-one Sisters; three of the Sisters teach in S. Augustine's Separate School. and two in S. Joseph's School for Orphan Boys; Convent and school, **Brantford**, Superior, Mother Emerentia, five Sisters; Convent and school, **Arthur**, Superior, Mother M. Xavier, five Sisters; Convent and school, **Paris**, Superior, Mother M. Ignatius, three Sisters; Convent and school, **Owen Sound**, Superior, Mother M. Alphonsus, three Sisters.

Diocese of London—Mother House and Novitiate in **London**, Sup., Rev. Mother Ignatia, also Hospital, Orphan Asylum and Refuge. The Sisters teach S. Peter's, S. Mary's, S. Joseph's,

S. Nicholas' and Holy Angels' Schools. Branch Houses are at **Goderich, Ingersoll, S. Thomas, Walkerville and Belle River,** where the Sisters teach music classes and Separate Schools. **Chatham,** S. Joseph's Hospital is conducted by the Sisters.

Diocese of Peterborough—Established as a Diocesan Community in 1890; number, forty-nine Professed Sisters and five Novices. Mother House and Novitiate at Mount S. Joseph, **Peterborough,** Mother Superior, Rev. Mother M. Austin. S. Joseph's Hospital, **Ashburnham,** Superior, Mother M. Vincent, ten Sisters. Academy, High Class, music class, at **Lindsay,** Sup. Mother M. Annunciation, eleven Sisters, teach also girls' Separate School. **Cobourg,** teach music class and Separate School, Sup. Mother Theodosia, five Sisters; **Port Arthur,** teach music class, Separate School, and conduct the hospital, Sup. Mother M. Clotilde, nine Sisters; at **Fort William** the Indian children are taught and cared for by six Sisters, Sup. Mother M. Incarnation.

Diocese of Alexandria—Mission House with six Sisters at **Cornwall.**

6—URSULINE NUNS.

Established at **Chatham,** 1860. Conduct boarding and select day schools. Sup. Rev. Mother M. Berchmans.

7—LADIES OF THE SACRED HEART.

Founded 21st November, 1800, at Paris, by the Venerable Mother Baret. Mother House at Paris, France.

London, Ont. Boarding and select day school. Sup. Mme. Foley.

8—SISTERS OF THE HOLY CROSS AND SEVEN DOLORS.

Founded in 1837, in Mans, France. Mother House in Montreal. **Alexandria,** Superior, Mother M. de S. Teresa. Teach boarding and parochial schools. **Renfrew,** Sup., Mother M. de S. Adelaide.

9. SISTERS OF CHARITY (Providence).

Founded in 1860, by Bishop Horan, at Kingston. Sisters of Charity conduct the House of Providence for the aged and infirm, also male and female orphan asylum, **Kingston,** Rev. Mother M. Edward, Sup. General. 54 Professed, and 25 Novices.

Branch Houses—S. Vincent de Paul Hospital, **Brockville,** Sr. M. Scholastica, Sup. St. John's Convent, **Perth;** parochial schools, Sr. M. J. Berchmans, Sup.

10.—OUR LADY OF CHARITY OF THE REFUGE—(Good Shepherd).

Founded in 1641 at Caen, France, by the Ven. Pere Jean Eudes. Object—The reclamation of fallen women and the protection of little girls.

Ottawa—Monastery of Our Lady of Charity of the Refuge. Prioress, Very Honored Mother M. S. Bernard. **Toronto**—Prioress, Very Honored Mother Margaret Mary.

11.—SISTERS OF THE HOLY NAMES OF JESUS AND MARY.

Founded in 1843. Object—Education. Mother House at Hochelaga, Montreal. Sup. General, Rev. Mother M. Oliver. **Windsor**—Provincial Sup., Rev. Mother M. Alexander, 9 Sisters. **Amherstburg,** Sup. Rev. Sister M. Dolores, 10 Sisters. **Sarnia,** Sup., Rev. Sr. M. Irene. S. Joseph's, **Canard River,** Sup., Rev. Sister M. Augustin, 3 Sisters.

12.—SISTERS ADORERS OF THE PRECIOUS BLOOD.

Founded at S. Hyacinthe (P.Q.) in 1861. Object—Contemplative life. Established in **Toronto,** 1869, Sup. Rev. Mother S. Joseph. **Ottawa,** 1887, Sup., Rev. Mother Aurelie.

13—DAUGHTERS OF THE IMMACULATE HEART OF MARY.

Mother House at Buffalo, N.Y. Branch House in Ontario at **Wikwemikong,** established in 1862. Industrial School, Sup. Miss E. Miller.

14—SCHOOL SISTERS OF NOTRE DAME.

Mother House, Milwaukee. First establishment in Canada **S. Agatha,** 1871. orphanage and school, Sup., Rev. Mother M. Joachim. The Sisters conduct schools at **Cobourg, Formosa, Berlin, Waterloo, S. Clements, Walkerton, Deemerton, Mildmay, New Germany.**

15—SISTERS OF MERCY.

Founded at Montreal, January, 1848, by Mgr. Bourget. Mother House at **Montreal,** Sup. General, Rev. Mother Mary. **Ottawa,** 1879, House of Mercy Lying-in Hospital, Sup. Rev. Sr. S. Claire d'Assise.

16—SISTERS OF WISDOM.

This community was founded in 1703. Mother House, S. Laurent sur Sevres, France. Houses in Ontario. **Cumming's Bridge, Cyrville.**

17—SISTERS OF MARY.

Mother House, S. Joseph's Academy, Lockport, N.Y. Sup., Rev. Mother Anastasia. **Vankleekhill**—Academy of the S. Heart, Sup. Rev. Sr. Camille; boarding and select day school. The Sisters also teach the Separate Schools, 225 pupils.

18—FAITHFUL COMPANIONS OF JESUS.

The Sisters teach Separate Schools at Rat Portage and Keewatin.

Catholic Societies in Ontario.

In the *Catholic Almanac of Ontario* for 1895, sketches of the different Societies were given, with full particulars regarding the aim and purpose of each Society.

NOTE.—Matter intended for this Department of the *Catholic Almanac of Ontario* should be sent to the Editor, 113 S. Joseph St., not later than the first week in October.

THE SOCIETY OF ST. VINCENT DE PAUL.

The Councils and Conferences of the Society in Ontario, with Presidents are as follows:

Toronto—The Central Council of Toronto. Instituted 26th July, 1897.
President: J. J. Murphy, 49 Hazleton Ave., Toronto.
Vice Presidents: Alex. Macdonell, Toronto.
" John Ronan, Hamilton.
Secretary: Vincent J. Murphy, Toronto.
Treasurer: Hugh T. Kelly, Toronto.
Councillors: J. M. Keary, Toronto.
" A. Vinette, Peterborough.
" J. E. McElderry, Guelph.
" Remy Elmsley, Toronto.
" Hugh Ryan, Toronto.
" J. J. Seitz, Toronto.
Particular Council: President, J. J. Murphy.
Conference of Our Lady: Pres., M. Keilty.
Conference of S. Paul: Pres., Maurice Devane.
Conference of S. Mary: Pres., Martin J. Burns.
Conference of S. Basil: Pres., J. F. Kirk.
Conference of S. Patrick: Pres., Wm. Burns.
Conference of S. Peter: Pres., John Rodgers.
Conference of the Sacred Heart: Pres., L. V. Dusseau.
Conference of Our Lady of Lourdes: Pres., Jas. A. Gorman.
Conference of S. Helen: Pres., V. P. Fayle.
Conference of S. Joseph: Pres., Jos. Kirby.
Hospital Visitors: Pres., Patrick Hynes.
Free Intelligence Office for female servants: P. Hynes, agent, S. Vincent's Hall, 25 Shuter Street.

London—Particular Council: Pres., J. M. Keary.
Conference of Our Lady: Pres., O. Labelle.
Conference of Sacred Heart: Pres., James Ward.

Hamilton—Particular Council: Pres., J. Ronan.
Conference of Our Lady: Pres., T. Walsh.
Conference of S Patrick: Pres., M. J. Forster.
Conference of S. Lawrence: Pres., J. Flahaven.
Conference of S. Joseph: Pres. G. Southworth.

Barrie—Conference of Our Lady of the Sacred Heart (not aggregated): Pres., John Devine.

Brantford—Conference of Our Lady: Pres., Wm. Cutmore.

Collingwood—Conference of S. Mary: Pres., J. Long.

Guelph—Conference of Our Lady: Pres., J. E. McElderry.

Lindsay—Conference of Our Lady: Pres., P. J. Hurley.

Newmarket—Conference of Our Lady of Lourdes: Pres., (vacant).

Orillia—Conference of Guardian Angels: Pres., Wm. Thomson.

Peterboro'—Conference of S. Peter: Pres., A. Vinette.

Stratford—Conference of S. Joseph: Pres., D. J. O'Connor.

Windsor—Conference of S. Alphonsus; Pres., Joseph DeGurse.

Chatham—Conference of S. Joseph: Pres., James A. Gordon.

Ottawa—Particular Council: Pres., J. Gorman.
Conference of Our Lady: Pres., J. Carroll.
Conference of S. Joseph: Pres., Richard Tobin.
Conference of S. Patrick: Pres., W. Kearns.
Conference of S. Mary: D. P. Kennedy.
Conference of S. Patrick (Aspirant): Pres., E. L. Sanders.
Particular Council of St. Louis: Pres., F. R. E. Campeau.
Conference of Notre Dame: Pres., J. A. Dostaler.
Conference of S. Anne: Pres., J. P. M. Lecourt.
Conference of S. Jean Baptiste: Pres., N. Larochelle.
Conference of Sacre Cœur: Pres., A. Potvin.
Conference of La Salle School: Pres., Jos. Pinard.

Almonte—Conference of S. Mary: Pres., John O'Reilly.

Pembroke—Conference of S. Patrick: Pres., Michael Howe.

THE S. VINCENT DE PAUL CHILDREN'S AID SOCIETY OF TORONTO.

This Society was organized in 1894 with the approbation of His Grace, the Archbishop of Toronto, and having received authority from the Provincial Government under *The Children's Protection Act of 1893*, commenced operations in May, 1895. The object of the Society is to protect Catholic Children from cruelty and ill treatment, and to undertake the care and control of those who may be deprived of, or abandoned, or neglected, by their natural guardians.

During the past year 263 cases were brought to the notice of the Society. These cases concerned in all 430 children; 113 cases were from the police court and 150 private. Fourteen children were made over to the Society as wards, 4 were committed to S. John's Industrial School, 4 to the Good Shepherds, 1 to Penetang, 75 to S. Nicholas Institute, and fines were imposed in 15 cases. The total receipts of the year were $772.93.

The law under which the Society is acting authorizes it to take possession of the neglected and dependent Catholic children of the city and place them in a temporary refuge, and also requires it to place them in foster homes as soon as possible. The Clergy and charitably disposed Catholics of the country can give the Society valuable assistance in the important work of providing good Catholic homes for the children committed to its care. Applications for children for adoption, or for other information connected with the Society, may be made personally or by letter to the Agent of the Society, Mr. P. Hynes, St. Vincent's Hall, Shuter Street, who will give prompt attention.

Persons desirous of assisting this good work may become members of the Society by paying one dollar a year, and all subscriptions and donations—no matter how small—will be thankfully received and acknowledged by the treasurer.

The following were elected on the board of the Society for the coming year: Patron, His Grace the Archbishop of Toronto; President, Remy Elmsley; Vice-Presidents, J. J. Murphy, Dr. Wallace, Thomas Long, Alderman Wm. Burns; Treasurer, Hugh T. Kelly, 80 Church St.; Secretaries, Alex. Macdonell, W. T. Kernahan; Asst. Sec. and Agent, P. Hynes; Advisory Board, The President, Hugh T. Kelly, Matthew O'Connor, P. Hynes; Committee, Hugh Ryan, Eugene O'Keefe, Matthew O'Connor, James J. Mallon, Daniel Miller, Martin J. Burns, D. K. Haffey, John Rodgers, J. W. Mallon, L. Cosgrave, Mrs. Remy Elmsley, Mrs. W. T. Murray, Mrs. W. O'Connor, Mrs. P. Hynes, Mrs. Madden, Mrs. B. B. Hughes, Mrs. Troman, Misses Mary Foy, S. Walsh, N. Murphy, M. Macdonell; Hon. Solicitor, Hugh T. Kelly; Auditor, W. T. Kernahan, C.A.

THE KNIGHTS OF S. JOHN.

ONTARIO PROVINCIAL COMMANDERY.

Grand Spiritual Adviser and Director, The Most Rev. J. Walsh, Archbishop of Toronto.
Wm. Ray, Toronto, President.
Jas. O'Loane, Stratford, Vice-Pres.
Thos. Callaghan, 20 St. Clarens Ave., Toronto, Secretary.
R. Farley, Toronto, Treasurer.
John J. Doyle, Toronto, } Trustees.
Jas. Kelz, " }
T. K. Haffey, " } Committee on Laws.
Jas. W. Mallon, " }
Wm. Hogan, " }
Frank Hallman, " } Auditors.
John J. O'Reilly, " }
Wm. M. Moylan, 54 Macpherson Ave., Prov. Organizer.

UNIFORM DEPARTMENT.

First District Commandery of Ontario—Staff Officers:
Colonel, Jos. Kelz.
Major, John Heffring.
Adjt., Wm. Hogan.
Quartermaster, Wm. Callahan.
Paymaster, Wm. McCormack.
Commissary, Thos. Letray.

LEO COMMANDERY, NO. 2.

Meets in Richmond Hall, Richmond St. West, 1st and 3rd Mondays in each month.
John Heffring, President.
George Kelz, Secretary, 128 Elm St., Toronto.

S. AUGUSTINE COMMANDERY, NO. 62.

Meets in the White Block, Windsor, Ont.
T. A. Bourke, President.
Chas. Bourbeau, Sec., Windsor, Ont.

S. PAUL'S COMMANDERY, NO. 122.

Meets 1st and 3rd Sundays in Richmond Hall.
P. Farley, President.
M. K. McGuinn, 68 Power St., Toronto, Secretary.

S. PATRICK'S COMMANDERY, NO. 212.

Meets 2nd and 4th Sundays cor. Queen and McCaul Sts.
Jos. Kelz, President.
John J. O'Reilly, 126 Chestnut St., Toronto, Secretary.

S. MARY'S COMMANDERY, NO 216.

Meets 2nd and 4th Thursdays in Cameron Hall, Toronto.
D. Fitzgerald, President.
Chas. O'Brien, 110 Denison Ave., Toronto, Secretary.

COLUMBUS COMMANDERY, NO. 219.

Meets 1st and 3rd Thursdays in Jackson Hall.
A. H. Boney, President.
Will M. Moylan, 54 Macpherson Ave., Toronto, Secretary.

S. JOSEPH'S COMMANDERY, NO. 306.

Meets 1st Sunday in month, C.M.B.A. Hall, Stratford.
Jas. O'Loane, President.
J. J. Coughlin, Stratford, Secretary.

S. HELEN'S COMMANDERY, NO. 310.

Meets 1st and 3rd Fridays, Sheridan Hall, Sheridan Ave. and Dundas Sts., Toronto.
Thos. Morton, President.
S. Chas. Graham, 62 Robinson St., Toronto, Secretary.

IMMACULATE CONCEPTION COMMANDERY, NO. 311.

Meets 2nd and 4th Wednesdays in Foresters' Hall, Woodstock, Ont.
Geo. H. Stacey, President.
J. H. Frank, Woodstock, Ont , Secretary.

LADIES' AUXILIARY.

President, Margaret O'Reilly.
Secretary, Mary O'Reilly.
Meetings 1st and 3rd Mondays in each month, cor. McCaul and Queen Sts.

Provincial Convention of Commanderies in Ontario, is held the 1st Wednesday in May of each year

Supreme Convention will be held in Detroit, Mich., in June, 1898.

THE CATHOLIC MUTUAL BENEVOLENT ASSOCIATION OF CANADA.

Officers: Grand Spiritual Adviser—His Grace the Archbishop of Toronto. Grand Chancellor—O. K. Fraser, Brockville, Ont. Grand President—Hon. M. F. Hackett, Stanstead, P.Q. Grand First Vice-President—Dr. J. L. Belliveau, Shediac, N.B. Grand Second Vice-President—B. O'Connell, Dublin, Ont. Grand Secretary—S. R. Brown, London, Ont. Assistant Secretary—J E. H. Howison, London, Ont. Grand Treasurer—W. J. McKee, Windsor, Ont. Grand Marshal—P. J. Montreuil, Levis, P.Q. Grand Guard—J. J. Weinert, Neustadt, Ont. Grand Board of Trustees—Rev. M. J. Tiernan, London, Ont.; P. J. O'Keeffe, S. John, N.B.; J. J. Behan, Kingston, Ont.; P. J. Rooney, Toronto; W. P. Killackey, Chatham, Ont. Grand Committee on Laws and their Supervision—T. P. Coffey, Guelph, Ont.; Charles P. Rouleau, L.S.C., Calgary, N.W.T.; John N. Carleton, S. John, N.B. Grand Committee on Finance and Mileage—John Ronan, Hamilton, Ont.; George W. Cooke, Amherst, N.S.; Charles D. Hebert, Three Rivers, P.Q. Supervising Medical Examiner, E. Ryan, M.D., Kingston, Ont. Solicitor, F. R. Latchford, Ottawa, Ont.

THE CATHOLIC ORDER OF FORESTERS,

Provincial Chief Ranger—W. T. J. Lee, 24 Adelaide St. E., Toronto. Prov. Vice Chief Ranger—C. S. O. Boudreault, Citizen Office, Ottawa. Prov. Secretary—Arthur Morel, 79 McKay St., Ottawa. Prov. Treasurer—George W. Seguin, Ottawa Electric Railway, Ottawa. Prov. Trustees—John A. Chisholm, Cornwall; O. A. Rocque, Peterborough; C. P. Baby, Windsor; F. J. Quinn, Ottawa; L. V. Bachaud.

THE CATHOLIC TRUTH SOCIETY.

The Catholic Truth Society was founded in England by a few Catholic gentlemen, among whom was Cardinal Manning, the object of the Society being to disseminate among Catholics small and cheap devotional works; to assist the uneducated poor to a better knowledge of their religion; to spread among Protestants information about Catholic truth; to promote the circulation of good, cheap and popular Catholic books. The same end is kept in view in the Society as established in Canada. In Ontario the following branches have been established:

Patron of the Society—His Grace the Archbishop of Toronto.

S. Basil's Branch, Toronto—Rev. L. Brennan, President; J. J. Murphy, Sec., 49 Hazelton Ave., Toronto.

S. Mary's Branch, Toronto—Very Rev. J. J. McCann, Hon. President: Dr. A. J. McDonagh, President; W. E. Blake, Cor. Sec., 6 Markham Place, Toronto; Miss K. O'Rourke, Rec. Sec. Meets the first Monday.

S. Michael's Branch, Toronto—Rev. Francis Ryan, Hon. President; M. Keilty, Esq., President; Jno. P. McCarthy, Secretary, 505 King St. West, Toronto. Meets the first Tuesday in S. Vincent's Hall.

S. Helen's Branch, Toronto—Rev. J. M Cruise, President; R. F. Cronin, Secretary, 40 Lombard St.

The Ottawa Society—Patron, His Grace the Archbishop of Ottawa; President, Joseph Pope, Esq.; Secretary, W. C. De Brisay, 83 Vittoria St., Ottawa.

S. Thomas Branch — Rev. Dr. Flannery, President; W. B. Waterbury, Cor. Sec., S. Thomas, Ont.; N. J. Amyot, M.D., Rec. Sec.

The Trenton Branch—Patron, Very Rev. C. B. Murray; J. H. T. Bleasdell, Esq., President; J. F. Keith, Sec., Dundas St., Trenton.

Branches have also been established at Kemptville and Seaforth.

THE ANCIENT ORDER OF HIBERNIANS.

No report.

THE IRISH CATHOLIC BENEVOLENT UNION OF CANADA.

Grand Secretary—J. J. Flanagan.

THE EMERALD BENEFICIAL ASSOCIATION OF CANADA.

Grand Secretary—W. Lane, Sheridan Ave.

THE CATHOLIC YOUNG LADIES' LITERARY SOCIETY.

(Organized November 6th, 1890).

Object—To furnish means for the religious, moral, intellectual and social improvement of its members; to encourage home study on systematic lines.

Open meetings during the season are held at stated intervals, to which the friends of the Society are invited.

Regular meetings are held every Tuesday evening at eight o'clock.

Any Catholic young lady of good character who has reached her seventeenth year may become a member.

Any lady may become an Honorary Member for life on payment of a fee of five dollars. The Officers for 1897-8 are:

Spiritual Director — Very Rev. A. Wynn, C.SS.R. President—Mrs. W. A. Kavanagh, 95 Gloucester St. Vice-President—Miss Soucie, 31 Nassau St. Recording Secretary—Miss K. O'Rourke, 57 Denison Ave. Corresponding Secretary—Miss O'Donoghue, 95 D'Arcy St. Treasurer—Miss Goedike, 105 Peter St. Librarian—Miss Quinn, 31 Beaconsfield Ave.

Honorary Members—Lady Thompson, Mrs. Eugene O'Keefe, Mrs. Hugh Ryan.

Alphabetical List of the Archbishops, Bishops and Priests in Ontario.

ARCHBISHOPS.

Walsh, The Most Rev. John D.D.; residence, Toronto.
Cleary, The Most Rev. Jas. Vincent, D.D.; residence, Kingston.
Duhamel, The Most Rev. Jos. Thomas, D.D.; residence, Ottawa.

BISHOPS.

Dowling, The Right Rev. T. J.; residence, Hamilton.
Lorrain, The Right Rev. N. Z.; residence, Pembroke.
Macdonnell, The Right Rev. Alex., D.D.; residence, Alexandria.
O'Connor, The Right Rev. D., D.D.; residence, London.
O'Connor, The Right Rev. R. A.; residence, Peterboro'.

PRIESTS.

Aboulin, J., C.S.B. (Tor.)*, Novitiate of the Basilians, S. Clair Ave., Toronto.
Alexis, O. M. C. (Ott.)†, S. Francois d' Assise, Hintonburg.
Allain, L. A. H. (Tor.), S. Catharines.
Andrieux, P. (Lon.), Dover South.
Antoine, A. (Ott.), University, Ottawa.
Arpin, L., S.J. (Pet.), Fort William East.
Artus, V. A., S.J. (Pet.), Wikwemikong.
Aylward, T. (Lon.), Pt. Lambton.
Aymans, Hubert, C. R. (Ham.), S. Agatha.
Barcelo, Arthur (Tor.), Midland.
Barrette, Jos. (Pon.), Maynooth.
Baudin, A., S.J. (Pet.), Fort William.
Bayard, Jos. (Lon.), Windsor.
Baxter, R., S.J. (Pet.), Port Arthur.
Beauchamp, V. Rev. P. (Ott.), Cathedral, Ottawa.
Beaudoin, J. E. (Tor.), Lafontaine.
Beaudoin, L. A. (Lon.), Walkerville.
Beaudry, Stanislaus L., O.M.I. (Pon.), Head of Lake Temiskaming.
Beausoleil, A. (Ott.), Casselman.
Bechard, A. (Lon.), McGregor.
Beecher, P. A. (K.), Cathedral, Kingston, Regiopolis College, Kingston.
Bedard, P. (Ott.), Lefaivre.
Belanger, V. Rev. J. P., Canon, Cathedral, Ottawa (Ott.), S. Andre Avelin, P.Q.
Bellemare, J., O.M.I. (Pon.), Mattawa.
Benoit, A., O.P. (Ott.), S. Jean Baptiste, Ottawa.
Bergin, V. Rev. Wm. (Tor.), S. John's, Weston, S. Cecilia's, Toronto Junction.
Bernier, L., O.M.I. (Pon.), Temiskaming.
Berube, O. (Ott.), L'Orignal.
Best, P.A., O.C.C. (Tor.). Mt. Carmel Hospice, Niagara Falls, (Falls View, P.O.)
Best, D. F., O.C.C. (Tor.), Mt. Carmel Hospice, Niagara Falls, (Falls View, P.O.)
Boisrame, P., O.M.I. (Ott.), Univ., Ottawa.
Bonaventure, O.M.C. (Ott.), S. Francois d' Assise, Hintonburg.
Boubat, B. (Lon.), Raleigh, Fletcher.
Boulet, O. (Ott.), S. Isidore de Prescott.
Bouillon, V. Rev. G (Ott.), Cathedral, Ottawa.
Brady, R. (Ham.), S. Lawrence's, Hamilton.
Brady, M. J. (Lon.), Woodstock.
Brault, Jos., S.J. (Pet.), Sudbury.
Brault, S. O.M.I. (Ott.), Oblate Juniorate, Ottawa.
Breitkopf, Francis, C. R. (Ham.), S. Jerome's College, Berlin.
Brennan, P. (Lon.), S. Mary's.
Brennan, L., C.S.B. (Tor.). Rector, S. Basil's, Toronto, S. Michael's College, Toronto.
Bretherton, C. E. (Pet.), Downeyville.
Bridonneau, J. B., C.M. Sup. C.M. (K.), Bedford, Lougboro.
Brohmann, Geo. (Ham.), S. Clement's.
Browne, V. Rev. J., V.G., (Pet.), Douro.
Buckley, P., C.S.B. (Ham.), Owen Sound.
Burke, R. T. (Ham.), Oakville.
Buschle, Francis X., O.S.F. (Lon.), Chatham.
Calnan, M. (Pet.), Cathedral, Peterboro'.
Campeau, Ven. L. N., Archdeacon (Ott.), Cathedral, Ottawa.
Campeau, P. (Ott.), Univ., Ottawa.
Campbell, D. A. (Al.), Cornwall.
Candide, O. M. C. (Ott.), S. Francois d' Assise, Hintonburg.
Canning, H. J. (Tor.), S. Paul's, Toronto.
Cantillon, C. (Tor.), Brock.
Carberry, Jas. (Tor.), Schomberg.

NOTE:—*Abbreviations of Religious Orders:* C.R., Congregation of the Resurrection, Resurrectionist Fathers; C.S.B., Congregation of S. Basil, Basilian Fathers; C.SS.R., Congregation of the Most Holy Redeemer, Redemptorist Fathers; O.M.C., Order of Minor Capuchins, Capuchin Fathers; O.C.C., Order of Calced Carmelites, Carmelite Fathers; O.M.I., Order of Mary Immaculate. Oblate Fathers; O.S.F., Order of S Francis, Franciscan Fathers; O.P., Order of S. Dominic or Preachers, Dominican Fathers; S.J., Society of Jesus, Jesuit Fathers; C.M., Company of Mary, Marist Fathers; C.R.I.C., Canons Regular of the Immaculate Conception.

* The name of the diocese is bracketed and abbreviated—(Ott.), Ottawa; (Al.), Alexandria; (Ham.), Hamilton; (K.), Kingston; (Lon.), London; (Pet.), Peterboro'; (Tor.), Toronto; (Pon.), Vicariate Apostolic of Pontiac.

† All post offices in this list are in the Province of Ontario, except those marked P.Q., Province of Quebec.

Carey, Thos. (K.), Brewer's Mills.
Caron, H., S.J. (Pet.), Chapleau.
Caron, T. H. (Ott.), Clarence Creek.
Carson, A. (K.), Frankford.
Casey, Ven. D. J., Archdeacon (Pet.), Cathedral, Peterboro'.
Cassien, O. M. C. (Ott.), S. Francois d'Assise, Hintonburg.
Cavanagh, W. E. (Ott.), Gloucester (South).
Chaborel, P., O.M.I. (Ott.), Oblate Juniorate, Ottawa.
Chaine, A. M. (Pon.), Arnprior.
Chambon, J. F., S.J. (Pet.), Massey Station.
Charland, P., O.P. (Ott.), S. Jean Baptiste, Ottawa.
Charlebois, G. (Ott.), Oblate Scholasticate, Ottawa.
Chatillon, P. (Ott.), Wendover.
Cherrier, L., C.S.B. (Tor.), Chaplain to Sunnyside Orphanage, S. Michael's College, Toronto.
Cicolari, G. (K.), Erinsville.
Cline, M. (Tor.), S. Paul's, Toronto.
Coderre, E. (Ott.), S. Anne de Prescott.
Cole, T. (Ott.), Our Lady of Good Counsel, Hintonburg.
Collins, J., C.S.B. (Lon.), Assumption College, Sandwich.
Collins, J. J. (K.), Yonge (Trevelyan P.O.)
Collins, T. (Pet.), Brighton.
Connolly, Jas. J. (K.), Belleville.
Connolly, J. (Lon.), Ingersoll.
Constantineau, H., M.A., O.M.I. (Ott.), P.P., S. Joseph's, Ottawa.
Conway, P. (Pet.), Norwood.
Corbett, G., V. Rev. (Al.), Cornwall.
Corcoran, J. (Ham.), Teeswater.
Corcoran, P. (Lon.), La Salette.
Corkery, P. (Ott.), West Huntley.
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Coté, A., O.P. (Ott.), S. J. Baptiste's, Ottawa.
Cote, L., S.J. (Pet.), Algoma.
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Coyle, P. (Tor.), Dixie.
Craven, J. J. (Ham.), Chancellor, S. Patrick's, Hamilton.
Crinnon, J. F. (Ham.), Dunnville.
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Cruise, J. M. (Tor.), S. Helen's, Brockton.
Cummings, M. (Lon.), Bothwell.
Cushing, D., V. Rev., C.S.B. (Lon.), Sup. Assumption College, Sandwich.
Dacier, E. (Ott.), Fournier.
Dagenais, J. C. (Pon.), Mt. S. Patrick.
David, E., O.M.I. (Ott.), Univ., Ottawa.
Davis, Thos. (K.), Madoc.
Deguire, V. Rev. Dr. J. C. W. (Ott.), Secretary and Canon, Cathedral, Ottawa.
DeSaunhac, P., V. Rev. (Al.), Cornwall, East.
Desjardins, Rev. L'Abbe (Al.), Cornwall East.
Devine, F. M. (Pon.), Osceola.
Desroches, B., O.M.I. (Pon.), Mattawa.
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Dodsworth, C., C.SS.R. (Tor.), S. Patrick's, Toronto.
Doherty, J. (Ham.), Arthur.
Dollard, J. B. (Tor.), S. Mary's, Toronto.
Donovan, D., S.J. (Pet.), Fort William W.
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DuMouchel, A. B., C.S.B. (Lon.), Assumption College, Sandwich.
Dunn, J. (Ott.), Richmond.
Duprat, (Lon.), London, invalided.
DuRanquet, D., V. Rev., S.J. (Pet.), Wikwemikong.
Duserre-Telmon, P. (Ott.), Vankleekhill.
Duvic, J. M., O.M.I. (Ott.), Oblate Scholasticate, Ottawa.
Egan, V. Rev. Dean J. J. (Tor.), Barrie.
Elena, V. Rev. S. J. L., V.G. (Ham.), New Germany.
Fallon, M. F., O.M.I. (Ott.), Vice-Rector Univ., Ottawa.
Farrelly, Rt. Rev. Mgr. J., V.G. (K.), Belleville.
Feehan, C. J. (Tor.), S. Patrick's Rectory, Niagara Falls.
Feeney, J. J. (Ham.), Brantford.
Ferguson, M., C.S.B. (Lon), Assumption College, Sandwich.
Fitzpatrick, M. F. (Pet.), Cathedral, Peterboro'.
Fitzpatrick, T. (Al.), S. Raphael.
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Fleming, T. (Pet.), Bracebridge.
Fleming, John (K.), Tweed.
Foerster, S. (Ham.), New Germany.
Fogarty, W. (Lon.). Stratford.
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Forget, J. V. (Ott.), Embrun.
Forster, D. (Lon), Simcoe.
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Frachon, F. X., C.S.B. (Tor.), Curate, S. Basil's, Toronto, S. Michael's College, Toronto.
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Kloepfer, Wm. Jr., C.R. (Ham.), S. Jerome's College, Berlin.
Kosinski, J., C.R. (Ham.), S. Jerome's College, Berlin.
Kreidt, Very Rev. A. J., O.C.C., Provincial of the North American Province of the Carmelite Order, (Tor.), Address, Box 264, Niagara Falls, Ont.
Laboureau, Th. F. (Tor.), Penetanguishene.
Lacoste, H., O.M.I. (Ott.), Univ., Ottawa.
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Malmartel, J., O.M.I. (Ott.), Oblate Scholasticate, Ottawa.
Mangin, J., O.M.I. (Ott.), Univ., Ottawa.
Marijon, V. Rev. V., C.S.B. (Tor.), Provincial, (Superior of the Residence), S. Michael's College, Toronto.
Marion, H. S. (Pon.), Douglas.
Martel, H. (Pon.), Nosbonsing Lake, (Bonfield, P.O.)
Martin, A., C.S.B. (Tor.), S. Michael's College, Toronto.
Martin, A. (Ott.), Univ., Ottawa.
Marseille, F. (Lon.), Canard River.
Maurice, O.M.C. (Ott.), S. Francois d'Assise, Hintonburg.
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Macdonald, Duncan (Al.), Glen Robertson.
Macdonald, R. A. (Al.), Greenfield.
Macdonald J. M. (K.), Kemptville.
Macdonald, T., O.C.C. Prior, Mt. Carmel Hospice, at Niagara Falls, (Tor.), (Falls View, P.O.)
Macdonell, W. A. (Al.), S. Andrew's.
McRae, D. C. (Al.), Glennevis.
McBrady, R., C.S.B. (Tor.), S. Basil's Novitiate, Wychewood Park, North Toronto.
McCabe, P. (Lon.), Seaforth.
McCann, V. Rev. J. J., V.G. (Tor.), S. Mary's, Toronto.
McCann, W. (Tor.), S. Mary's, Toronto.
McCarthy, J. (K.), Merrickville.
McCarthy, V. Rev. P., Canon, Cathedral, (Ott.), P.P. S. Bridget's, Ottawa.
McCarthy, Thos. (K.), Blessington, Read, P.O.
McCloskey, Wm. J. (Pet.), Campbellford.
McColl, P. J. (Tor.), Fort Erie.
McColl, W. J. (Pet.), Ennismore.
McCormack, M. (Lon.), Cathedral, London.
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McEvay, Rt. Rev. Mgr. F. P. (Ham.), Rector, Cathedral, Hamilton.
McEvoy. J. J. (Tor.), S. Michael's Col., Toronto.
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McMillan, D. D. (Al.), Cathedral, Alexandria.
McRae, D. C. (Al.), Glennevis.
McRae, D. (Lon.), Parkhill.
McRae, K. J. (Tor.), Brechin.
Meagher, M. (K.), Cathedral, Kingston.
Meagher, J. J., B.A. (K.), Church of Good Thief, Portsmouth, Regiopolis College, Kingston.
Meyer, Stanislaus, O.S.F. (Lon.), Chatham.
Meunier, J. E. B. (Lon.), Belle River.
Michel, V. Rev. M. J., Canon, Cathedral, Ottawa (Ott.), Buckingham, P.Q.
Minehan, J. (Tor.), Orangeville.
Minehan, L. (Tor.), S. Peter's, Toronto.
Moise, O. M. C. (Ott.), S. Francois d'Assise, Hintonburg.
Montreuil, A., C.S.B. (Lon.), Sandwich.
Morris, D. (Tor.), Newmarket.
Moreau, S. A. (Ott.), S. Anne's, Ottawa.
Mourier, C., O.M.I. (Pon.), Mattawa.
Moyna, M. (Tor.), Orillia.
Mugan, J. (Lon.), Corunna.
Mulcahy, M. J., C.S.B. (Tor.), S. Michael's College, Toronto.
Mungovan, M., C.S.B. (Tor.), S. Michael's College, Toronto.
Murphy, G (Ham.), Freelton.
Murphy, T., O.M.I. (Ott.), Univ., Ottawa.
Murphy, V. Rev. J. J., Dean (Lon.), Dublin.
Murphy, W. (Ott.), Univ., Ottawa.
Murray, E., C.S.B. (Tor.), S. Michael's College, Toronto.
Murray, E. H. (Pet.), Cobourg.
Murray, V. Rev. Dean, C.B. (K.), Trenton.
Murtagh, T. (K.), Marmora.
Myrand, J. A. (Ott.), Billings Bridge.
Neault, O. (Pet.), Pt. Arthur.
Neville, J. V. (K.), Regiopolis College, Kingston, Church of Good Thief, Portsmouth.
Newman, J. (Ott.), S. Bridget's, Ottawa.
Nilles, N., D.D., O.M.I. (Ott.), Univ., Ottawa.
Nolan, J. (Pet.), Fenelon Falls.
Noonan, T. (Lon.), Cathedral, London.
O'Brien, J. (K.), Brockville.
O'Brien, P. C. (K.), Cathedral, Kingston.
O'Connell, V. Rev. Dean, B. J. (Ham.), Mount Forest.
O'Connell, D. (Pet.), Cathedral, Peterboro'.
O'Connell, T. B. (Pet.), Burnley.
O'Connor, Rev. J. S. (K.), Chesterville.
O'Connor, T. P. (K.), Stanleyville.
O'Donahoe, P., C.S.B. (Tor.), P.P. Chapel of the Holy Rosary, S. Basil's Novitiate, Deer Park, North Toronto.
O'Gorman, J. D. (K.), Gananoque.
O'Leary, J. S. (Ham.), Macton.
O'Leary, P. J. (Pet.), Sturgeon Falls.
O'Loane, J. J., S.J. (Ham.), Guelph.
O'Malley, A. (Tor.), Uxbridge.
O'Malley, D. T., O.C.C. (Tor.), Niagara-on-the-Lake.
O'Neill, J. (Lon.), Kinkora.
O'Reilly, F. (Ham.), S. Patrick's, Hamilton.
O'Rourke, M. (K.), Carleton Place.
Owens, P. S. (Ham.), Ayton.
Paillier, A., O.M.I. (Ott.), Univ., Ottawa.
Paquin, J., S.J. (Pet.), Wikwemikong.
Parent, C. A. (Lon.), Jeannette's Creek.
Patrice, O.M.C. (Ott.), S. Francois d'Assise, Hintonburg.
Patton, F., O.M.I. (Ott.), Univ., Ottawa.
Perius, I., C.R. (Ham.), S. Jerome's College, Berlin.
Perreault, H., O.M.I. (Pon.), Temiskaming.
Peruisset, D., O.M.I. (Ott.), Oblate Scholasticate, Ottawa.
Phelan, C. J. (Pet.), Trout Creek.
Philip, V. Rev. S. (Ott.), Canon, Cathedral, Ottawa, Hawkesbury Mills.
Pineau, J. (Ott)., Cumming's Bridge.
Plantin, V. Rev. J. A. (Ott.), Canon, Cathedra , Ottawa.
Poitras, E. (Al.), Cathedral, Alexandria.
Poli, J. A., D.D., O.M.I. (Ott.), Univ., Ottawa.
Prézeau, A., C.M. (K.), Bedford.
Primeau, A., S.J. (Pet.), Sault Ste. Marie.
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Quinn, J. S. (K.), Marysville.
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Renaud, A. (Pon.), Osceola.
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Richard, H., Superior, C.M. (Ott.) Cyrville.
Rocheleau, S.A. (Lon.), Windsor.
Rogalski, S., C. R. (Ham.), S. Jerome's College, Berlin.
Rohleder, F. (Tor.), Cathedral, Toronto.
Ronan, J. (Lon.), Wallaceburg.
Rousin, T., C.M. (Ott.), Cyrville.
Routhier, Right Rev. Mgr. J. O., V.G. (Ott.), Cathedral, Ottawa.
Ryan, F., S.J. (Tor.), Cathedral, Toronto.
Ryan, P., C.S.B. (Lon.), Amherstburg.
Ryan, P. T. (Pon.), Renfrew.
Scanlan, J. (Lon.), Windsor.
Scanlan, T. F. (Pet.), Cathedral, Peterboro'.
Schaeffer, F. S., Sup. O.S.F. (Lon.), Chatham.
Schweitzer, Jos., D.D., C.R. (Ham.), S. Jerome's College, Berlin.
Scollard, D. J. (Pet.), North Bay.
Sebastian, O.M.C. (Ott.), S. Francois d'Assise, Hintonburg.
Semande, F., C.S.B. (Lon.), Sandwich.
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Spetz, V. Rev. T., D.D., Superior, C.R. (Ham.), S. Jerome's College, Berlin.
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Teefy, J. R., M.A., LL.D., C.S.B. (Tor.), Superior of the College, S. Michael's College, Toronto.
Tiernan, M. J. (Lon.), Cathedral, London.
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Valence, O., O.M.I. (Ott.), Oblate Scholasticate, Ottawa.
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Valiquette, A., O.M.I. (Ott.), P.P. Church of Sacred Heart, Ottawa, Univ., Ottawa.
Valiquette, W., O.M.I. (Pon.), Temiskaming.
Van der Staag, F., O.C.C. (Tor.), Mt. Carmel Hospice, Niagara Falls, (Falls View P.O.)
Victor, O. M. C. (Ott.), S. Francois d'Assise, Hintonburg.
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Waechter, Anthony, C.R. (Ham.), S. Jerome's College, Berlin.
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Walsh, J. (Tor.), N. D. de Lourdes, Toronto.
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Weiler, A., D.D., C.R. (Ham.), S. Jerome's College, Berlin, Preston.
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Whitney, P. (Tor.), Mara, Uptergrove.
Wilson, (Tor.), S. Paul's, Toronto.
Wynn, V. Rev. A., C.SS.R. (Tor), Superior Redemptorist Fathers, S. Patrick's, Toronto.

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Pilon, V., Suffolk.
Pelletier, A., Eardley.
Phillips, M., C.M., N. D. De Montfort.
Poulin, C., Old Chelsea.
Proulx, C., Labelle.
Provost, M., O.M.I., Hull.
Raymond, L., Buckingham.
Riou, E., C.R.I.C., S. Ignace de Nomininque.
Rochon, E., Papineauville.
Routhier, J., Masson.
Therrien, F. N., O.M.I., Hull.
Trinquier, E., N. D. de Laus.
Vallais, P., C.M., Arundel.
Vuaillet, L. M., C.R.I.C., S. Ignace de Nomininque.

R. I. P.

PRIESTS OF THE VICARIATE APOSTOLIC OF PONTIAC WHOSE PARISHES OR RESIDENCES ARE IN QUEBEC.

Brunet, A., Portage du Fort.
Fafard, F. X., O.M.I., Albany, H.B.
Ferreri, V., Vinton.
Guignard, J., O.M.I., Albany, H.B.
Kiernan, B., Quyon.
Kiernan, J. P., Sheenboro.
Leduc, D., Allumette Island.
Picotte, G. A., Calumet Island.

NEWLY ORDAINED.

Diocese of Hamilton: J. E. Wey, I. Perius. **Kingston:** Michael Meagher. **London:** J. Hogan. **Ottawa:** W. E. Cavanagh, J. B. Bazinet, L. Raymond, J. Newman. **Peterboro':** J. O'Sullivan, F. J. O'Sullivan.

R. I. P.

Rev. M. Connelly, Hastings (Pet.).
Rev. N. Gahan, Lucan (Lon.)
Rev. L. Gibra, House of Prov., Toronto (Tor.).
Rev. J. Halter, C.R., Berlin (Ham.).
Rev. J. J. Kelly, Yonge (K.).
Rev. N. Lehmann, Acton (Ham).
Rev. J. J. Lynch, Niagara-on-the-Lake (Tor.).
Rev. M. McGrath, Sandwich (Lon.).
Rev. P. S. Nadeau, Ft. William (Pet.).
Rev. T. Quigley, S. Augustine (Lon.).
Rev. A. Small, Cathedral, Toronto (Tor.).
Rev. H. J. McPhillips, Mara, Uptergrove.
At Paris, France, the V. Rev. Fr. Louis Souillier, 3rd Sup. Gen., O.M.I.

Lo, in the sanctuaried East,
Day, a dedicated priest
In all his robes pontifical exprest,
Lifteth slowly, lifteth sweetly,
From out its Orient tabernacle drawn,
Yon orbed sacrament confest
Which sprinkles benediction through the dawn.
And when the grave procession's ceased,
The earth with due illustrious rite
Blessed,—ere the frail fingers featly
Of twilight, violet cassocked acolyte,
His sacerdotal stoles unvest—
Sets, for high close of the mysterious feast,
The sun in august exposition meetly
Within the flaming monstrance of the West.
O salutaris hostia,
Quæ cœli pandis ostium!—Thompson.

Notes of the Year.

The Queen's Jubilee.—The celebration of the completion of the sixtieth year of the reign of Queen Victoria was amongst the most important events of the year. The Catholic Archbishops and Bishops sent a loyal address to Her Majesty and special reference was made to the Queen's long reign in all the Catholic Churches of the Province.

At S. Michael's Cathedral, Toronto, the "Domine salvam fac Reginam nostram victoriam," sung out in the grand old Latin to Gregorian music, with full choir and chorus, in S. Michael's on Sunday evening, told with impressive significance how her faithful Roman Catholic Canadian subjects honor their Queen. The Pope sent a splendid mosaic through Mgr. Sambucetti to Her Majesty, with an autograph letter enclosed in a gold casket and adorned with jewels.

QUEEN VICTORIA.

The only ecclesiastic who took part in the Jubilee procession was Mgr. Sambucetti, the representative of the Holy Father. Accidental though the arrangement probably was, by that strange irony of circumstances which so often rules and over-rules temporal events, the Catholic Church was the only Church represented in the memorial Jubilee procession. The Anglican dignitaries were present officially at the ceremony in S. Paul's Cathedral; the Greek Schismatics were there, represented by Archbishop Antonius; the Nonconformists, by Dr. Berry, and others. The Catholic clergy, of course, could not attend that religious service, but the procession was an act in which all creeds could and did join, and it is noteworthy that the single official representative of religion was the Envoy of the Head of the Catholic Church.

Signal Mark of Royal favor conferred on Nuns by the Queen.—Queen Victoria has been pleased to confer the decoration of the Royal Red Cross upon four nuns. The nuns were specially conveyed to Windsor Castle, by command of the Queen, in one of the royal carriages, and were received by Victoria herself and entertained at luncheon. The sisters thus favored are, Sister Mary Helen Ellis, aged 81; Sister Mary Stanislaus Jones, aged 74; Sister Mary Anastasia Kelly, aged 69; Sister Mary de Chantal Huddon, aged 71. The honors conferred on them were in recognition of the services they rendered to the sick soldiers in the Crimea. Sister Mary Helen Ellis has since died.

Death of Archbishop Fabre.—His Grace Archbishop Edward Charles Fabre, of Montreal, died at the Archiepiscopal residence during the night of the 29th December, 1896. His Grace was the Metropolitan of the ecclesiastical Province of Montreal, which besides the Archdiocese includes the dioceses of S. Hyacinthe, Sherbrooke, and Valleyfield.

Archbishop Fabre was the third Bishop in succession in the diocese of Montreal. He was a native of the city, where he was born on the 28th February, 1827.

Consecration of the Archbishop of Montreal.—The consecration of Mgr. Paul Bruchesi as Archbishop of Montreal took place in August in S. James' Cathedral. The church was crowded, the congregation including many prominent citizens and representatives of every diocese in Canada, and several in the United States. The Lieutenant-Governor of Quebec, Sir Adolphe Chapleau, occupied a seat of honour. Mgr. Begin, the coadjutor to Cardinal Taschereau, of Quebec, was the consecrating Bishop, and was

assisted by Mgr. Duhamel, of Ottawa, and Mgr. Langevin, of St. Boniface. The sermon was preached by Bishop Emard, of Valleyfield.

Father Francis R. Hours, who was well known as a professor of St. Michael's and Assumption Colleges, died at Detroit after a protracted and painful illness.

Anointing the 19th and Baptizing the 20th Century.—A plan for the worthy commemoration of the death and birth of two centuries has been proposed to the Bishops of the Church, and has received the full approbation of the Holy Father. The faithful throughout the universe are to consecrate this epoch of transition from one century to another by an extraordinary invocation of the Divine assistance of Jesus Christ as a happy presage of peace and concord.

Catholic Missionaries, Nuns and Teachers in the Klondyke.—In spite of the character of its new settlers, religion will not be entirely absent from the Klondyke gold fields, as the territory is a Prefecture Apostolic under the direction of Rev. Paschal Tosi, S.J., assisted by a number of fellow Jesuits. Stations, with outlying missions, have been established since July, 1894, and the Jesuit Fathers are assisted in their work among the Indians by the Sisters of S. Anne, a Canadian order, who conduct, in their several communities, three schools, two orphanges and a hospital. On the British side of the line the missions are attended by the Oblate Fathers of the Immaculate Conception. There are two Bishops, thirty priests, twenty-eight brothers, and two orders of nuns, the Sisters of Charity (Gray nuns), and the Sisters of Providence.

Visit of the Apostolic Delegate.—An account of the visit of Mgr. Merry del Val to Canada will be found on page 29.

President of the United States.—Major William McKinley, the President of the United States, is of Irish parentage. He defeated Mr. W. J. Bryan, whose name also indicates Irish origin. The vote stood 28 States and 291 votes in the Electoral College for McKinley, as against 17 States and 143 votes for Bryan.

A Keltic Chair of Literature has been established and endowed at the University, Washington.

The Holy Father Secures the Liberation of Italian Prisoners.—As serving to show the far-reaching influence of the Pope, the liberation of the Italian prisoners taken in the war against Abyssinia is a case in point. King Menelek acted in this upon the recommendation of the Roman Pontiff.

Turkey and Greece.—The war between Turkey and Greece, which broke out in April, was of short duration. The heroic outburst of the Greeks promised much, but when brought to the test, the brave little nation had to succumb to overwhelmingly superior Turkish force. Only the intervention of the Great Powers prevented the conquering armies of the Sultan from marching on Athens. Negotiations for peace have been most protracted. At this writing the preliminary treaty of peace has been signed. Turkey is to evacuate Thessaly. Greece pays an indemnity of four millions, remaining, until payment, under the financial control of the Powers.

Catholic Nuns Suffer in Plague-Stricken India.—The plague, which broke out in Bombay at the beginning of the year, was, after a hard fight, arrested by the energetic measures organized by the authorities. Not, however, before dreadful havoc had been made amongst the crowded population. Catholic priests and nuns were devoted visitors at the hospitals; several of the latter succumbed to the call of duty.

Royal Visit to Ireland.—The Duke and Duchess of York visited Ireland during the month of August, and were received everywhere with much enthusiasm. A royal residence in Ireland, it is said, has now been selected, Muckross Abbey, near the Lakes of Killarney, being the beautiful spot chosen.

The Advance in Wheat—The month of August, 1897, will be hereafter remembered and quoted as the time when the price of wheat passed the dollar mark.

A Military Convert.—General Olmstead, of New York, famed in eastern military circles, has joined the Catholic Church, and is, it is stated, preparing himself for the priesthood.

Two Wealthy Ladies Join the Order of the Visitation.—Madame Constance Mallman (a Prussian countess in her own right), and her daughter, Marie, have joined the Catholic Church, and have entered the order of the Visitation.

Mgr. Nugent, of Liverpool, the great Catholic priest, whose jubilee was made the subject of unique honors by his English fellow-citizens, and who had been decorated by the Queen, was among the great gathering of scientists held at Toronto in the month of August.

Bishop Dontville was consecrated Coadjutor to Bishop Durien at S. Peter's Cathedral, New Westminster, B.C., on the 23rd of August. The new Bishop is a graduate of Ottawa University.

Big Board Bill.—The board bill of the visiting Premiers, their wives and private secretaries at the Hotel Cecil, in London, during the jubilee celebration, amounted to £35,000.

Assassination of Spain's Premier.—Senor Canovas del Castello, the Prime Minister of Spain, was shot and killed on the 8th of August by an Italian anarchist named Michele Golli, at the baths of Santa Agueda. The assassin was arrested and tried and suffered the extreme penalty of the law. Senor Canovas has been succeeded in office by Senor Sagasta.

New Hospital at Cornwall.—Cornwall has a new R.C. hospital. A staff of Sisters from the Hotel Dieu, Kingston, have charge of the institution. The new hospital was dedicated and formally opened on the 17th June, His Grace the Archbishop of Kingston and His Lordship Bishop McDonell presiding.

The Ursuline Nuns, of Three Rivers, celebrated their two hundredth anniversary on the 30th of June. In 1697 S. Vallier, second Bishop of Quebec, founded their monastery.

Archbishop Ryan's Jubilee—The silver jubilee of Philadelphia's Metropolitan, was celebrated with great *eclat*. In the parade of the school children from the various schools of the city there were over 10,000 in line.

Death of Michael Flanagan, Kingston's Veteran City Clerk.—An Irishman worthy of his race and country passed away in the death of Mr. Michael Flanagan. He had been city clerk for more than half a century, and enjoyed the distinction of being the oldest city clerk in continuous office in the world. He was a characteristic and kind-hearted Irishman; a gentleman in the best sense of the term, who dur-

MICHAEL FLANAGAN.

ing his fifty-two long years of official duty had not been known to make an enemy. As marking the high respect in which he was held, the mayor and aldermen, the city officials, school trustees, representatives of public bodies and societies, and indeed the citizens of all denominations, attended his funeral. The City Council also passed resolutions of sympathy and regret, and placed on record their official testimony to his sterling worth.

Bishop Cameron's Jubilee.—June 25th was celebrated the 25th anniversary of the consecration of His Lordship Bishop Cameron, of Antigonish, N.S.

An Ottawa Nun's Jubilee.—Last June witnessed the fiftieth anniversary of the Lady Superior, Sister Theresa, of the Rideau street Convent, at Ottawa.

Death of Father Krein.—Rev. S. J. Krein, C.SS.R., died at St John, N B. He was the first rector of the Redemptorist Fathers in the Toronto house.

Archbishop Grace.—Most Rev. Thomas L. Grace, formerly Bishop of S. Paul, Minn., died in St. Thomas' Hospital, in that city, Feb. 22nd.

Seven Nuns Perish in a Heroic Attempt to save their Convent.—On the 7th of January the lives of seven Ursuline nuns were lost at Roberval, Quebec, while trying to rescue the contents of their convent from the flames. The convent, known as that of Our Lady of Lake S. John, was in charge of Reverend Mother Elize Gosselin de S. Francois de Paule, with the Rev. Mother Fridoline Letourneau de Marie de la Nativite, as assistant. The names of the dead and their religious titles respectively, are: Mother S. Francois de Paule, *nee* Elize Gosselin, of S. Jean Chrysostome. Sister Providence, *nee* Emma Letourneau, of Quebec. Sister S. Ursule, *nee* Corinthe Garneau, of S. Foye. Sister S Anne, *nee* Laure Hudon, of Hobertville. Sister S. Antoine de Padua, *nee* Catherine Bouille, of Deschambault. Sister S. Dominique, *nee* Marie Louise Girard, of Roberval. Sister S. Louise, *nee* Rose Gosselin, of S. Jean Chrysostome.

S. Patrick's Church, Montreal, received from Rome a statue of S. Patrick, the right arm of which is said to contain the real bone of the right arm of the Patron Saint of Ireland. It was forwarded by the Pope to the authorities of S. Patrick's Church on the occasion of the jubilee of the parish, which occurred on S. Patrick's day, 1897.

First Cabs by Electricity.—A dozen cabs, driven by electricity, were placed on the streets of London (Eng.) on the 19th of August.

Michigan's Tribute to Father Marquette.—At sunrise on the morning of the 15th July the greatest celebration that the city of Marquette, Mich., had ever before known, took place, when the bronze replica of Trentanove's famous statue of Father Marquette was unveiled.

Thank-Offering of a Bell by Lady Aberdeen to the R.C. Church at Gatineau.—The 9th of May was a great day in the history of Gatineau Point, being the occasion when a Canadian Governor-General attended the blessing of a bell, presented by their Excellencies to the Roman Catholic Church of that village. About a year previously Lady Aberdeen had a narrow escape from drowning, near the place, having been rescued by some of the villagers, while her horses and carriage were hurried down the rapid current and lost. The gift of the bell was the thank-offering of her ladyship's escape. It was very probably the first time that a Canadian Governor-General addressed a congregation from within the sanctuary railing of a Catholic Church.

Father Fidelis at Harvard.—The well-known Passionist missionary preached in Appleton Chapel, Harvard College, to an immense audience. Father Fidelis was formerly Rev. Dr. James Kent Stone, and a son of Harvard, of the class of '61. The only deviation from the regular service was that Father Fidelis gave a prayer taken from the oldest of the litanies of the Catholic Church, and pronounced the benediction of the order of S. Benedict.

Catholic Winter School.—The Catholic Winter School of America, which is an outgrowth of the summer school idea, will open its second session in New Orleans, La., on March 4, and continue to March 20.

Chevalier Bingham.—Mayor Bingham, of Ottawa, has received from His Holiness the Pope the decoration of Knighthood of the Holy Sepulchre.

University for Women.—The Sisters of Notre Dame, whose mother house is at Namur, Belgium, are founding in Washington the first American Catholic College for Women. It will

be under the auspices of the Catholic University of America.

Death of Rev. Father Ambrose Small.—In addition to the other sad bereavements of the year, the early death of this exemplary young priest must be placed amongst the most regretful. Father Small had barely passed his twenty-fifth year, and had been ordained only a year and a half previous to his death. His education was

REV. FATHER AMBROSE SMALL.

received at S. Michael's College, Toronto, and afterwards at the Sulpician Seminary, of Montreal, where he made a three years' additional study in theology. The gentle kindliness of his disposition endeared him to all. The many gifts and graces of his character gave promise of a useful life in his sacred calling, but it was not to be.

The Thirteenth Centenary of S. Augustine, which falls on 28th May, was celebrated with much pomp and ceremony in many parts of England. The most imposing ceremony was at Ebbsfleet, the particular point where S. Augustine landed in the year 596. He was first received by Ethelbert, King of Kent, who treated him kindly. In the following year the king and 10,000 of his people embraced the faith. He founded the Sees of Canterbury and York, and consecrated S. Lawrence as his successor in the former See.

Conversions to Catholicity in England.—The decision of His Holiness against the validity of Anglican orders—the barren results of the Lambeth Conference of Anglican Bishops—the new impulse given to the study of the beginnings of the Church in England by the magnificent celebration at Ebbsfleet of the 13th centenary of the landing of S. Augustine, have all been cited as reasons for the notably increasing number of conversions in England; but the wise say the prayers offered up at Paray-le-Monial, at the Eucharistic Congress, the intention submitted to leaguers of the S. Heart by the Holy Father, viz, the conversion of England, are a sufficient reason for the increasing number.

Congress of Catholic Students.—The fourth session of the International Congress of Catholic Students and Scholars, organized by Mgr. Hulst, of Paris, was held the last of August at Friburg, Switzerland. Seven hundred delegates, representing all nations, were present. Among them was a notable band of Anglo-Americans, including Dr. Zahm, the Catholic evolutionist of Indiana; Mr. Bronnell, president of the American College at Rome; five professors of the Catholic University at Washington; Dominicans, Franciscans, Jesuits, Benedictines and others. Baron Von Huertling, of Munich, presided.

The New Statue of S. Anthony of Padua in S. Helen's Church, Brockton, was procured from the firm of Albert Gauthier, Montreal.

The Pope's First Mass.—The sixtieth anniversary of the Pope's first Mass will occur at the close of December, 1897. The silver jubilee of his cardinalate will be realized December 5th, 1898.

A Holocaust in Paris.—On the 4th of May, while a charity bazaar was in progress in a large wooden building on Rue Jean Goujon, in the French capital, fire broke out, demolishing the structure in a few minutes. Among the 200 victims of the dreadful catastrophe, were a priest and five Sisters of Charity. Nearly all those burned to death were ladies of the highest rank, many of whom were presiding at the stalls, among them the Duchesse d'Alencon, a member of the Orleans family. Imposing services for the dead were held in the Cathedral of Notre Dame, Paris.

The Duc d'Aumale, son of the late King Louis Phillippe, died Friday of apoplexy, caused by the shock he received when informed that the Duchesse d'Alencon, his niece, had perished in the Charity Bazaar fire.

S. Columbkill.—In August last the Catholics of Ireland and Scotland celebrated the thirteen hundredth anniversary of the death of S. Columbkill. The Catholics of Scotland, headed by the bishops, visited the Island of Iona and a Pontifical high mass was celebrated amidst the ruins of the monastery in which the saint died in 507. At Gartan, in Donegal, Ireland, where the saint was born, high mass was celebrated and discourses delivered by Cardinal Logue and other prominent ecclesiastics.

The Sacred College.—Cardinal Sanfelice, Archbishop of Naples, was the 117th of the cardinals who have died during the pontificate of Leo XIII. The full number of cardinals is seventy—six of the order of Bishops, fifty of the order of priests, and fourteen of the order of deacons—but this full number is hardly ever complete. At present there are sixty-one cardinals, fifty-nine of whom are known to the world and two reserved in petto. Six of these are of the order of bishops—Cardinals Oreglia, Parocchi, Bianchi, Serafino Vannutelli, Mocenni, and Verga; forty-seven are of the order of priests, and six of the order of deacons—Cardinals Mertel, Macchi, Steinhuber, Segna, Pierotti, and Prisco. All the cardinals of the order of bishops, all of the order of deacons, and twelve of the order of priests, are residents of Rome. Thirty-three members of the Sacred College are Italians and twenty-six foreigners. The people of Rome have a dictum to the effect that cardinals die in threes, and, indeed, it very often comes out true. Last year nine deaths oc-

curred, Cardinal Boyer being the third of the last trio.

Tissot.—The largest painting of our Saviour in existence will adorn the famous Chapel of the Dominicans in the Faubourg S. Honore, Paris. The painting is the work of the well-known artist, James Tissot. The Saviour is shown at half length, His arms outstretched as though calling upon humanity. The head is of majestic and mysterious beauty, and measures six feet six inches from the chin to the top of the forehead. The open arms stretch sixteen yards from finger tips to finger tips.

Diploma in Pharmacy to a Nun.—The first woman to receive a diploma in pharmacy in the State of Illinois was Sister Ignatius Feeney, of the Chicago Sisters of Mercy.

Death of Bishop Lemmens.—The death from the dreaded yellow fever of Bishop Lemmens is announced, while on a missionary tour to South America.

Deceased Cardinals.—After a painful illness Cardinal Moulscilloy Viso, Archbishop of Toledo, died on August 11.

Cardinal Guarino, Archbishop of Messina, died September 21st, at the age of 70.

Cardinal Sanfelice d'Acquavella, Archbishop of Naples.

Cardinal Prince Gustave Adolphe von Hohenlohe-Schillingsfurst, brother of the Imperial German Chancellor, died in Rome. Cardinal Hohenlohe was the Archpriest of the Liberian Basilica in Rome.

Very Rev. Father Soullier.—Superior-General of the Oblate order, and the first Superior-General to cross the ocean, died suddenly last month.

In the Diocese of Buffalo.—The Right Rev. James Edward Quigley, who was born in Oshawa, Ont., succeeded the much lamented Rt. Rev. Stephen Vincent Ryan, D.D. The late Bishop Ryan was also a Canadian, having been born near Almonte, Ont.

Rev. Father Lacoste.—Professor of Theology in Ottawa University, has been appointed a member of the Roman Academy of Letters at Rome. It comprises only 30 members.

Professor O'Brien.—The announcement of the death of Professor O'Brien, of Hamilton, was received with extreme regret by his many friends all over the country. Professor O'Brien's reputation as a musician had spread over every part of the Dominion.

The University of Ottawa conferred honorary degrees upon Monsignor Merry del Val, Apostolic Delegate, Abbe Gosselin, and Very Rev. Dean Harris.

Mother Patricia O'Dea. — Superior Mount St. Mary's (Loretto) Convent, Hamilton, died on the 28th of March, 1897. Mother Patricia was born in Toronto in 1839, and entered religion before she had completed her fifteenth year. She had been superioress in Hamilton for eight years, and for many years previous had filled that office in Guelph and other houses of the Institute. Her rare abilities and business tact secured the financial success of the convents she governed, while her noble qualities of heart and mind won for her the love and esteem of many devoted friends.

Rev Mother Hautevem, of the Sacred Heart Convent, London, died on the 16th of January, at the age of seventy-two years.

Rev. Mother Augustine, Superior of the Sisters of Charity, in the Diocese of S. John, N.B., died on April 3rd, at S. Vincent's Convent, S. John.

Rev. Basil W. Maturin, a well-known Protestant Episcopal minister, has been received into the Church, in England.

Rev. Augustin Doutenville, O.M.I., has been appointed co-adjutor Bishop of the Diocese of New Westminster, British Columbia.

Brother Noah.—A brother of Mr. Justice Curran, of Montreal, died at New York on the 30th of January, deeply and deservedly regretted. He was one of the most distinguished members of the Order of Christian Brothers.

Death of the Superior-General of the Christian Brothers. — On August 13, in Paris, died one of the greatest educators of the age—Rev. Brother Joseph, Superior-General of the Brothers of the Christian Schools.

Tribute to Father Higgins.—Monsignor Farrelly, at the funeral of the late Rev. Father Higgins, in Hastings, said half a century had passed since he first became acquainted with the lamented father; his veneration, respect and admiration of the sterling qualities of mind and heart of Father Higgins had growth with the passing years. He had known the difficulties that Father Higgins had to meet with when fifty years ago he came to this parish of Hastings. He was the only priest between Belleville and Peterboro', and made long sick calls over miserable roads, in all seasons of the year. His arduous duties were ever accomplished with the same characteristic humility, patience and charity. The name of Father Higgins is loved and blessed today wherever he labored.

Death of a Pioneer Nun.—By the death of Gertrude Anastasia Coutlee (Sister S. Joseph) at the Mother House of the Grey Nuns, S. Boniface, Manitoba, the first nun to pass the line between Lake Superior and the Hudson Bay basin, has passed away. On April 25, 1844, she embarked at Lachine, near Montreal, in a bark canoe, and in two months reached Winnipeg, where she established a branch of her Order.

Death of the Mother Superior of the Grey Nuns.—The Mother Superior of the Grey Nuns, Montreal, died on S. Peter and Paul's Day, 29th June, at the advanced age of 78.

Death of Father Hudon, S.J.—The Rev. Father Henry Hudon, for some years Superior General of the Jesuits in Canada, died in the 74th year of his age.

Pioneer Catholic Bookseller.—It is not so long ago since in Toronto if a Catholic book of devotion were required the seeker would be directed to the store in the market. The proprietor of this pioneer Catholic bookstore, Mr. Patrick Doyle, died 4th of August.

The Canadian Office and School Furniture Co., Preston, Ont.—We take pleasure in drawing attention to the Canadian Office and

School Furniture Co.'s advertisement. Besides taking the lead in Canada in office and school desks, they are making a specialty of church furniture, and have some new features to offer in pews. Write them for circulars and prices.

Golden Anniversary of the Ordination of Rev. Abbe Daniel, of Montreal.—On May 27th the Rev. Abbe F. Daniel, of the Church of Notre Dame, Montreal, completed the fiftieth year of his ordination. He has been without interruption connected with the Church of Notre Dame, his principal work being among the different girls' schools throughout the city. It is safe to say that Abbe Daniel has furnished the religious training and instruction to fully one-half the present generation of French-Canadian mothers in the city, many of whom have still recourse to him as their spiritual adviser. Abbe Daniel is thoroughly well versed in French-Canadian history, and, besides several able pamphlets, he published in 1897 a very valuable work on the history of the leading French-Canadian families.

The New Canadian Lyceum and Athletic Club, Church St., S. Catharines, was opened Oct. 31st by the Archbishop of Toronto.

Henry George, the great single tax theorist, died suddenly in New York on Oct. 30th. Mr. George was a candidate at the time in the election contest for the first Mayor of Greater New York.

Rt. Rev. Dr. Butler, of Chicago.—This distinguished prelate died on July 16. He was to have been consecrated on the 18th by Cardinal Satolli. Dr. Butler was born in the city of Limerick, Ireland, on the feast of All Saints, in the year 1833.

The Papal Year Book.—The Papal year book, "Gerarchia Cattolica," estimates the present number of Catholics at 240,000,000. Of these, over 164 000,000 live in Europe, 10 000,000 in Asia, 2,000,000 in Africa, 50.000,000 in South and Central America, 10,000,000 in North America, and nearly a million in Australia and Polynesia. The head of the Church, Pope Leo XIII., was born on March 2nd, 1810. After him come the Cardinals, now numbering 59. Of them, 32 are Italians, and 27 non-Italians, the latter including 4 Germans, 4 Frenchmen, 4 Spaniards, 4 Austrians, 2 Hungarians, 2 Portuguese, and one each of Englishmen, Irishmen, Belgians, Ruthenians, Australians, Americans, and Canadians. The Patriarchs number 14, the Archbishops 192, the Bishops 767, the Apostolic Delegates 10, and the Apostolic Vicars 136. The Catholic Church in Australia consists of five provinces, with five metropolitans and thirteen suffragans. The Catholics number about 800,000, being roughly estimated at about 25 per per cent. of the white population. The first Catholic priest went to Australia in 1798. In 1830 Australia was made an Apostolic Vicariate. The first Bishop was Mgr. Polding, elevated to the rank of Metropolitan in 1842. Sydney, the capital of New South Wales, is the seat of His Eminence Cardinal Moran, the Archbishop of Sydney and Primate of Australia. There are 777,914 Catholics in Australia.

Rev. Father Jouvent, well-known in Ottawa, and previous to his departure for France, Vicar-General of the diocese, died in France.

Mother Mary Gonzage, the oldest Sister of Charity in America, died October 8, in the S. Joseph's Orphan Asylum, Philadelphia. She had served as nurse in the War of the Rebellion.

The Catholic Summer School in America.—The opening of the Plattsburgh Summer School was this year honored by the presence of Mgr. Martinelli, the Papal delegate to the United States, who was accompanied by Mgr. Sbaretti. His Excellency celebrated High Mass at the church at Plattsburgh on the Sunday morning, and the sermon on the poetry of religion was preached by the Bishop of Columbus.

Very Rev. Father Hewitt, Superior of the Paulist Fathers, died at the New York monastery on 6th July.

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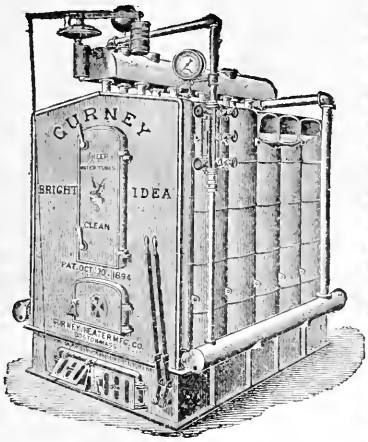

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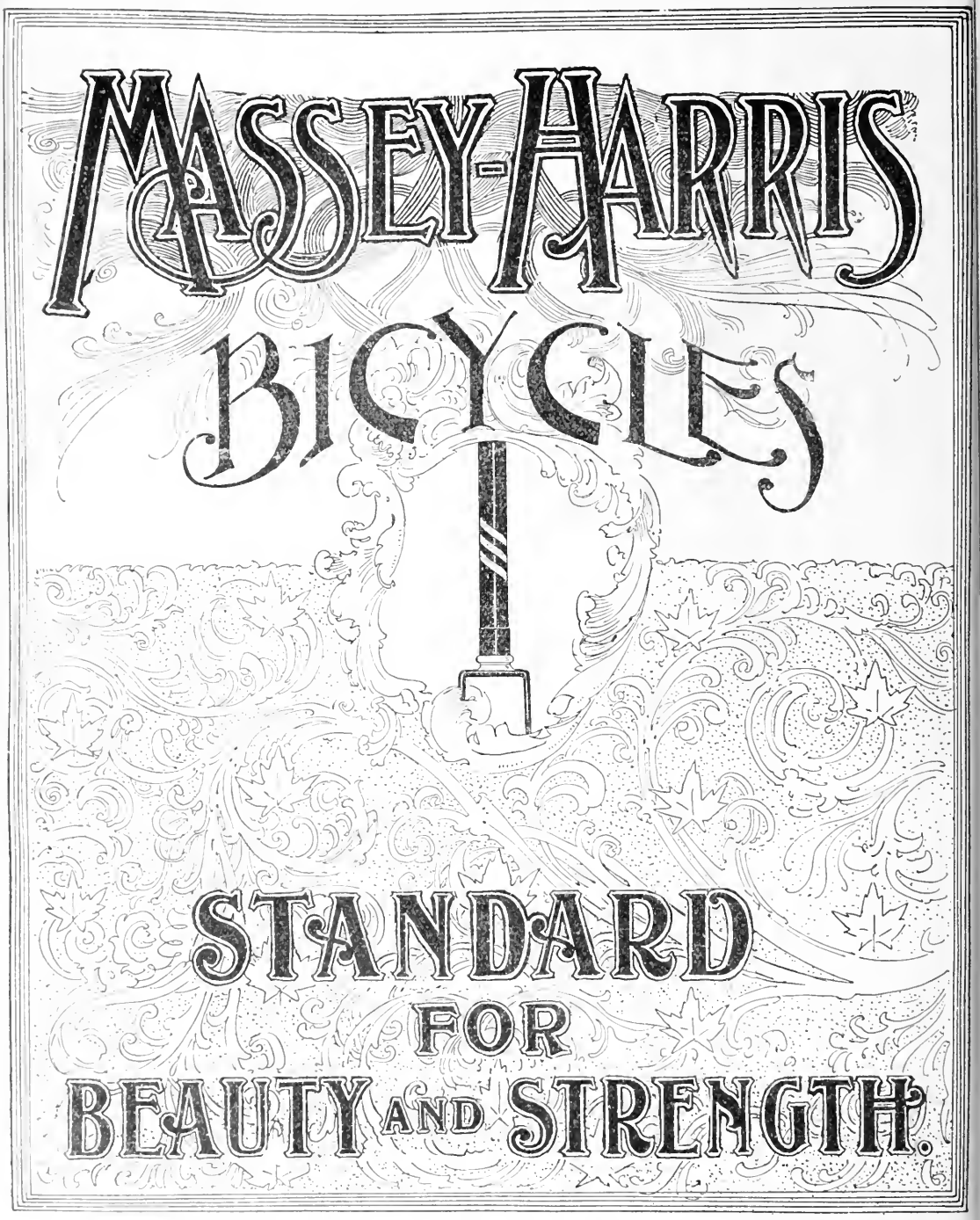

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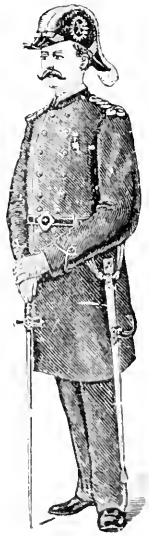

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